The Witness of Jesus

ALEXANDER PROCTER

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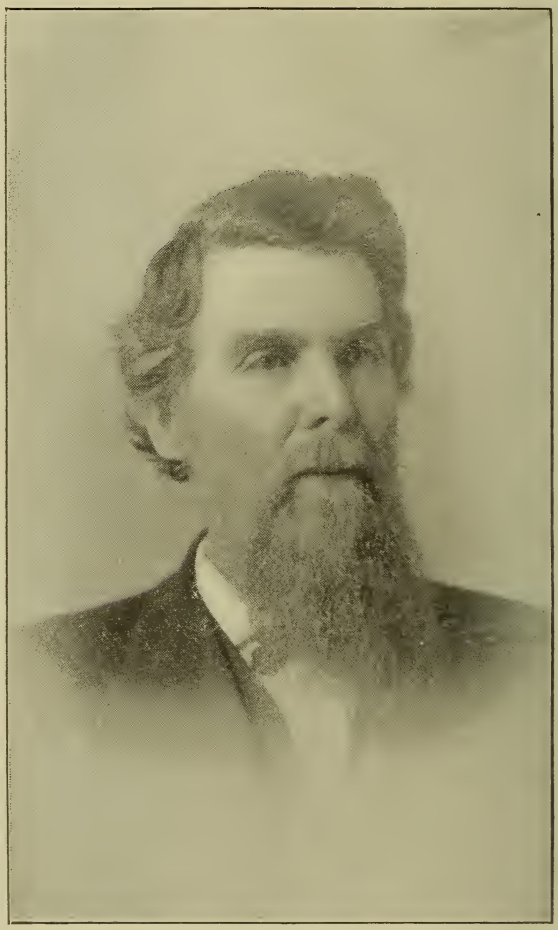

ALEXANDER PROCTER.

THE WITNESS OF JESUS

AND OTHER SERMONS

BY

ALEXANDER PROCTER

WITH A BIOGRAPHICAL SKETCH BY T. P. HALEY

Edited by J. H. GARRISON

"Being dead he yet speaketh."

ST. LOUIS
CHRISTIAN PUBLISHING COMPANY
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PREFACE.

THE noblest and most enduring record which any man can leave behind him, when he has finished his earthly labors, is the influence which his life has made on other lives, which, transmitted from one generation to another, becomes a perpetual force for good while the world stands. While such a record is not traceable for human eyes in all its wide and subtle ramifications, it is none the less real and potent. A consecrated personality is the mightiest force for the uplifting of humanity which this world has ever known or can know. A good man is God's best gift to the world. Such a man cannot live and labor and suffer and die without putting into active operation good influences which, embodied in other lives, become permanent factors working for the world's redemption.

It has often, however, been a matter of regret among his brethren and friends that Alexander Procter did not, during his active life, put into more enduring form those ideas and truths which, as preached by him, so profoundly affected those who heard them. That he did not write more is, no doubt, a matter to

be deeply regretted. But let no one suppose that because of this fact the good influence of his life will end with the generation which knew and heard him. Hundreds and thousands of minds have been deeply impressed and largely molded by his thought and his character, and through these he will continue to influence the thought and lives of men far beyond the limits, in time or space, of his name and fame.

It was the feeling referred to above, however, that led some of his friends to secure his consent to preach a series of discourses which should be taken down by a stenographer, and afterwards revised and printed in a book. The sermons were preached and taken down, as had been planned, in the latter part of 1892 and the first part of 1893, but unfortunately they were never revised by their author. He was in feeble health, and he had a strong disinclination to the use of a pen. It is not a matter of wonder that the stenographer often failed to catch the great preacher's exact thought, in writing out the sermons from the word-symbols in his reports. It is known, too, by Bro. Procter's best friends that, while he was capable of expressing himself in a very vigorous and striking way, he was careless of

literary form, and never spoke with the thought of a reporter before his eyes. These two facts have placed a very heavy and often embarrassing responsibility upon the redactor, into whose hands these manuscripts were placed to be put in condition for publication. Sometimes the preacher was made to say exactly the opposite of what he did say or intended to say, a fact made obvious by the context. Occasionally the editor or redactor was not able to make out from the stenographer's report what the speaker meant, and when a sentence or paragraph was unintelligible to him, he struck it out. Where the meaning was plain but the statement was marred by infelicity of expression, owing to the rush of extemporaneous utterance or fault of the reporter, we have not hesitated to change the form of expression; but the aim throughout has been to preserve the exact language of the author, when this was possible.

It will be sufficiently obvious, from these statements, that these sermons should not be judged by a strict literary standard. It should be remembered constantly that they are not written but spoken sermons, and we have thought it best to retain the free, unconstrained form which marked the author's extemporan-

eous style of preaching. They are, at best, only an approximate report of the sermons as they were actually preached. But our familiarity with the author's thought and style enables us to say, with confidence, that we have set forth in these sermons the characteristic ideas of the great preacher whom his friends were wont to speak of as "the Sage of Independence." In this fact lies the sole claim of the book on the brotherhood which he loved so well and which he served so long and so faithfully and which can never cease to bear the impress of his thoughts. To the question which the younger people of this generation, and the thoughtful people of coming generations, may ask, What were the leading ideas and mental characteristics of Alexander Procter which gave him the reputation and high rank he holds among preachers? this volume of sermons must forever remain the best answer that can be given.

Standing in relations of closest personal friendship with the author of these sermons, as the editor of this volume did, their preparation for the press, at the request of his family, difficult and delicate as the task has been, was a labor of love. We are profoundly grateful that he has left us so much of his thought to be

placed in this permanent form as a legacy to his brethren and to those who shall come after him, and as an enduring contribution to the cause of religious reformation with which he was so long and so prominently identified. That these sermons may help, in some degree, to hasten the realization of those splendid ideals of Christian faith and life, herein presented, is alike the aim of the author and the earnest prayer of the editor.

J. H. GARRISON.

ST. LOUIS, SEPT. 6, 1901.

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I

THE WITNESS OF JESUS

To this end have I been born, and to this end am I come into the world, that I should bear witness unto the truth.—*John 18:37.*

The subject this morning is The Witness of Jesus. In answer to Pilate's inquiry if he were a king, Jesus said: "To this end was I born, and for this cause came I into the world, that I might bear witness to the truth." The spectacle that has excited, kept up and increased the wonder of the ages is that Form, that Life, standing back there, bearing its burden alone in behalf of what to Him was truth. If we are to bring before our imagination a clear, correct picture of all the religions of civilization from the time of that life, we must seek to understand the saying: "I am the Word that came from heaven to bear witness to the truth." If we would approximate, not fully realize, that position that is made here a central light—the central interest of all these centuries that have passed away since,—it is necessary for us to ask two or three questions.

What is the witness for? If we think of the exigencies in the lives and the affairs of men, we ask, should there be any witness? All the usage and the language of the New Testament

is taken from our own experience, so we might understand it. A witness is needed for something that is unproved, and needs to be proved. We do not call a witness in court when the case is all well known, and a witness is unnecessary when there is only one side to a question. We call a witness when there are interests at stake; when there is danger of something being lost by the want of testimony; when something needs to be proved. Now let us keep in our minds the usage of that word in our earthly affairs and interests, and then look at this Witness, and ask, what, in his estimation, is needed to be established. He came to bear witness for something, that it might be proved; that it might be established.

Now we can nearly always better understand what a thing is, by showing, in the first place, what it is not. And there is a vast amount of truth connected with the lives of men, that he did not come to bear testimony to at all. The saddest part of the great history of the Church has been, its efforts to apply his witness to things to which it has no reference whatever,—the truths that men discovered themselves. It was not intended that any witness should come to prove these. You can trace these efforts through all the thousand years of Christian history, almost up to our own time. The theory has been that Jesus came that he

might testify to all truth. That is the reason why the truths of astronomy, botany, and geology and all the other sciences have been made subject to the words of the Bible. The saddest part of the history of the Church—that part of it which brings to an intelligent Christian man the saddest feeling he has in his heart—has been the attempt to make the Bible and the religion of Jesus responsible for the science of the world. It is a sad fact, furthermore, and it need not be denied, but ought to be looked calmly, squarely in the face, that there has been no great discovery made in the truths of this world, there has been no great science brought to light, necessary to the life or comfort of men, that the Church has not opposed and fought with all its might when it came. And they continue to do this to this hour; and, in spite of all the sad lessons of the past, they do it yet. They staked the truth of the Bible against astronomy; they staked the truth of the Bible and the whole conception of the six days' creation against geology; they staked the truth of the Bible against the conception of the circulation of the blood—that great idea of physiology; they now stake the truth of the Bible in behalf of those old conceptions that have died, and are leaving us, and against the new conceptions which are coming in. This

is the sad part of it; this it seems so hard for us to learn.

Now, Jesus did not come to bear any testimony to the laws that have proceeded from the creation. It was not his business to do that. All you have to do in a single effort is to see that the civilization, that the progress, that the advance of mankind, has been made by the efforts of the intellect in making these discoveries. God has his witnesses everywhere. Sir Isaac Newton was a witness, sent to bear testimony to the great question of gravitation; Herschel in his time was a witness for the movement of the stars; Galileo, the first who was willing to suffer for it; Hugh Miller and Lyell were witnesses, adequate to testify to the truths of geology; and so in all departments of science. It was not necessary that there should be any witnesses to these, further than those they already have.

But there are, behind all these discoveries, a few great questions about which there was uncertainty in the human heart—questions in regard to man that science cannot answer. Science cannot answer the question, "Whence came we?" Science cannot answer the question, "Why is man here in the world, and whither is he going?" Astronomy, geology and botany, and all the sciences that teach us the wonders of nature, say nothing of the need

of suffering and atonement. We listen to the great facts of the coming of all living things, of the passing away of generation after generation, but beyond that we know very little. To a man endowed with light they do not answer these great questions that have borne on the human heart with so much weight during the ages, and which have been extorted from the soul by its condition here in the world. If you tell me that God is my Father, I will say that I am a father, that you are a father, and we know that fathers love their children. Fathers want their children to be happy. Fathers will do anything in their power to prevent suffering. Fathers are willing, if they are kind and unselfish, to spend their whole resources for the well-being and happiness of their children. You tell me, God, the Author of this whole frame of thought, is my Father; and then I want to know why it is that I came into this world weeping. I want to know why he placed me in a world where there is as much evil as good; where there is darkness as well as light; where there is pain as well as pleasure; where there is death as well as life. And when I come into this world I have to share equally in them all. Will my Father send his children here and place them in a position contrary to the law of their being, where there is no possibility of living

without taking just as much of the evil as of the good?

That question was discussed in the ancient days. Men said, "Why does a man live at all? Why has God put him in this position and hedged up his way in darkness?" And men say, when they read the psalms of David, when the heart breaks as they look at these conditions around them, "Why has God made all men in vain?" The heart of the Israelite that looks on the history of his people,—Abraham, Isaac and Jacob,—the protection, the leadership and the blessing—blessing for them and for all the world, out of the midst of his captivity, broken, scattered, and crushed; temple of worship, priest and people all gone, says, "God has made all men in vain;" and turning his breaking heart he says, "Remember how short my time is; what man is he that liveth and shall not see death? what soul has power to save itself from the hand of the enemy?"

These are questions that life has extorted from the human heart in every age of the world, and does it yet. A witness is desired here—somebody that can testify on the question; and in the fulness of time the Witness came: and when he came, he came to testify on this question.

Now, I have time just to glance a little at the outline of this vast theme that comes to us.

This Nazarene stands before us, and he tells us, "To this end was I born" of a mother like yours; "for this reason came I into the world, that I might bear testimony to the truth;" and this he answered to the question, "Are you king?" The first thing he tells us is, "God is your Father." If you run back along the line of your human genealogy you will go just to the first man, Adam, son of God. There is a side of man's nature that comes with the animal; and there is a side of his nature that comes from God. Man was a son of God.

But the first fact to which Christ testified is simply the incarnation. He does not stand and testify in words, as the professional witness in court; he comes to live out his testimony before the angels of God and men. Let us see it. In this vast subject of God's relation to us and our relation to Him, if our destiny is to be determined, it wants more than words, more than the utterances of the lips, to write that testimony on the thoughts and on the heart, on the scroll of the world, to be there forever, and in answer to the question, If that be true, if God is my Father, why came I into this kind of a world? I take but a step, a first, second or third, and something is pulling me the wrong way; and I want to yield to it. My heart tells me, all is right. Both sides are before me. And this we have had before, over

and over again. That kind of a world God has placed us in; just between these influences, to be turned one way or the other. And if that which is the nearest to me, that which is the most beautiful, that which attracts, that comes with softness and sweetness from the breath of life, from the morning in which we lived, to boyhood, to youth, beckoning to scenes of sin, mysteriously comes into my heart, like a serpent that begins to sting me, and I feel it wrong—how is that? God is my Father. We read the testimony a little way; he says, "Here is my testimony in regard to it, not merely in words, but I will show you the meaning of it." And as soon as he came from Galilee to Jordan, as soon as the voice came down from above, "You are the Son of God," he showed us the meaning. That voice was necessary to make the Bible what it is. A man cannot start out in the world without having that question, where he is from, settled first. And Jesus now is to make the career of a man for all men, just as he himself is. It is necessary that a voice should speak out of the heavens, out of the mouth of God, "This is my beloved Son." And as soon as he comes out of Jordan, the next question comes up about suffering and temptation and sorrow. And a voice says, "Come with me to the wilderness and I will explain them." He goes to the wilderness

and sees these two sides of life. Both are presented to him in that career in which he has started—that which comes to every man in the world. All this world has to say to any man that ever comes to it, or ever did come to it, comes in this voice: "You are the Son of God, and God has said so; you place yourself in that position formally, as the Son of God. Now, then, I will ask you what a son of God should do. A son of God has great possibilities and powers. Kinship with God surrounds him with all the celestial. You make of this world the most there is of it. Just make of it what there is in it for you. Turn these stones into bread; the earth is covered with them; these are the conditions under which man is working; that is the place for you, that is your time and that your opportunity."

Oh, when we look at the age in which we live; when we see what these sons of God in this earth are doing with their intellectual powers, and all the forces of their nature, we know a voice like that is plainly heard, and men have been listening to it. When we see the tremendous power of the inventions and the resources of all the ages concentrated in one, that has piled up the stones of earth—for that is its equivalent—we know that some voice has been heard showing these truths. But when He came to testify to the truth He said,

"That is not the true life. The son of God has another life. Man lives not by bread alone. His body needs this, for it is made out of stone." You understand that perfectly well; all human bodies are built of bread that comes out of stones. We have only to go back in the geological age to see that the entire crust of this earth is stone, and the soil on it is ground up stone. It has all been made that way, and there is not an atom, or individual of us, or ever was, that did not come out of stone; there is not the body of an animal but came out of stone. Hence Jesus said: "But there is another life, I mean, that constitutes a man. There is something else; he needs another kind of bread. Man lives not by this only—this lower side of life, but man lives by bread that comes out of the mouth of God. This is my testimony. I am going to live that way. The mouth of the soul shall be open and God shall feed it on the loaves of infinite and everlasting truth. And all the powers of the soul should open wide the channels by which God speaks downward to the soul of man. This is the life of man; here is your life."

What a witness that is! It is almost as strange now as it was when he came. In the presence of the age in which we live that one single Witness is standing testifying to the life of that side of man's nature which lives on

truth—all truth—truth that God makes us see in the stars or see in the Bible and in history. Truth is that on which the soul of man lives; this is its meaning.

Now, we have this fact that we are all familiar with in our experience. We come so feebly into this world; we would not live at all—we could not live at all—if we were not fed on food that is nourishing and that gives strength to the body. A little child steps, but he staggers and falls. He will hurt himself; he cries, but we feed him and keep feeding him. Some day—it is not long—he walks and staggers not. He runs and stumbles not. This mind of yours, in the presence of these vast problems, lives on; it lives on the bread that comes out of the mouth of the great God. And some day you will be tempted and sin not. How are we to know the meaning of human life? How are we to know this vast problem of growth, of the world's life—the wisdom of the great Father who places us in this condition? Man should be led up to stronger growth, should be kept feeding, living, growing, and I see the time when men shall be tempted, and shall not yield to temptation.

There are two other conditions that I can look at just a little to obtain a knowledge of the testimony of Jesus. The religious life of the age in which we live is like the religious

life of his age; when you come down to its causes, in all the ages. There were Pharisees and Sadducees. They made up the bulk of the world in that land then. They said, "We know how to look at God; we understand this problem;" and they came to him soon after the temptation and said, "Now he will tell us what to do; we have been taught; we have traditions which have come down to us three hundred years, and we have kept them from the fathers. God, our God, commissioned Moses, and he has handed it down by expositions to us and we have this great law of life, explained, verified and hedged up by all tradition, explanation and commentary." Already there had been a reaction from that a little before in the form of another life. Men had seen that the Church, with its life, became artificial; that its life became a mere ritual; that its method became a mere profession. They went abroad and began to stand on the corners of the streets and pray; they began to wear broad phylacteries, to be expressly zealous, to traverse sea and land to make one proselyte, and then devoured widows' houses; they could be as covetous in business as any other men. He had already seen that and there had been a great reaction from it, and it was called worldliness—the view of Sadduceeism; and they said, "We want better men; we want

simple, honest men. You take your traditions, your explanations, and your spirits and your resurrection of the body, and all your services, and we will take simply God's law, right or wrong, and we will take this world—this material world—as it is, and we will make out of it all there is in it and have the best time we can." That was Sadduceeism in its contrast to Phariseeism. And this is what comes up in our day as it did then. We have men who comply with the external services of religion, who deceive themselves in that particular that these professions constitute religion. They think that if a man is extremely punctilious in the paying of his debts, performance of his duties, the saying of his prayers, in going through the services, he is religious. If he has the candles and the vestments, and all those things, he is exceedingly religious. Every age has that same thing, and we have it in ours. There is sometimes a tremendous reaction; the church is having it now under the form of rationalism. It is the old Sadduceeism over again. Each age has looked at this, and we are just as near as they were. We conduct our business on principles as strict as they. We are as particular as they, so far as we can see, and we would each take advantage just like they would. The whole world now is immersed in just that kind of sin; it

goes on from age to age. Jesus, at the very threshold of life, says, "Neither your Phariseeism nor your Sadduceeism do I want anything to do with; both are wrong, and one is just as wrong as the other. A man who lives on the bread that comes out of the mouth of God has one life to live, and he wants each of his children to live in this service, and have all its pleasure. There is just one thing to do in this world—in this great life of service and of love—and I will show you how to do that." You go on reading the life of Jesus, and observe his methods—his testimony to humanity, to its worth, to what God thinks of it, to what his mission here in the world was, the opening of the eyes of the blind; causing of the deaf to hear; bringing a message of gladness to the heart; raising the dead; all these works of mercy and love in the service of humanity. This is his testimony. "Your life," said he, "is artificial; your life is purely theological—in harmony with the theory which the intellect has formed beforehand, both on the one side and on the other, but Pharisaic, ritualistic."

The Sadducean philosophy hurts humanity. It is broken-hearted, diseased, suffering and dying. What you want to do in this world is to help it to live that life of love and service to mankind. Jesus bore his testimony that way. Some day it will bring you into trouble; the

world is not very tolerant, and never will be, of any one who differs with it in religion or philosophy. It never has been. Many are witnesses to God's fidelity to them, for all have the same road to travel—every one. They said to Jesus, "If you live that kind of life it will bring you into the depth of sadness and woe." He said, "It is my Father's will." There will be Gethsemane for every one of God's children if they live up to this life. But there is a way out of this Gethsemane. The human heart that has found out the Father, and knows His love, who loves the Father and whom the Father loves, simply says, "Thy will be done!" and the sadness of that night will pass, and the Comforter will come and minister to him. To this human race this is always going on. You have seen these sons and daughters of God many a time in this Gethsemane. You have heard these heart-strings snap, and heard that cry going up, "O, my Father, this cup is so bitter, let it pass; nevertheless, not my will but thine be done!"

Jesus bore witness, and we are bearing witness, to the truth—the truth of life, the true relation of God to all and each in this world of ours—not abstract truth, or the truth of science.

And then we have this other trouble, and I deem it but just to allude to it. When he stated these great problems, and the right way

to live, and what a man should do in the world, men had been seen of men to die, and the question comes up, What use, what benefit, what is gained by any particular kind of life, since the grave opens, and we all go the same way; since in the earth the young and the innocent, the beautiful and the old, the sinful and the pure, all lie down at last in the slumber of death? Oh, we need the Witness to tell us about this. We need a Witness that can come into the court of the universe and testify to the truth, and he is, as one of his apostles called him, "a faithful and true witness." He will testify living, but he will testify by his death and burial; and when that issue is made in this world, and he has given his testimony, then "this world shall know that I love the Father and the Father loves me."

He has borne his testimony to death; he has borne his testimony to life in the future, and whatever materialistic or other kind of thought may be introduced about the literal resurrection, it does not make any difference to me.

Take the eighteen hundred years of human heart-throbbings, and they look back and feel lighter since that time when these men said, "We talked with him afterwards." As they went over the world—the empires of the earth—they said, "We saw him; we talked with him!" The testimony on the one side and the other

shows the truth. Since that time life and immortality have been shining with brighter light. We know now that the Son of God, who loves the Father, the Son of the Lord God Almighty, whom that Father loves, may go through Gethsemane, and he may go through the tomb, but he is living yet.

This is a mere glance, but all that we have time to show to you this morning. Pilate had asked him, "Are you the King?" He said, "I leave that question to be decided in the future." Brethren, look over Christendom to-day; glance at millions like yourselves sitting in the houses of worship, looking up to this Jesus of Nazareth. Look at all the wills that have submitted themselves to the name of his Kingship. Is that a King? He did not look very much like a King in the hands of Pilate, and in the hands of the mob—mocked and borne along under the cross; a crown of thorns upon him. He did not look like a King when they were bearing his broken and spoiled body to the grave. But since that time he reigns. What millions of men are doing things to-day because he says do it! What millions of men to-day are refraining from vices and wrong acts because the King hath said, "Do not do that!" Is that a King? Is that glorious being who, without a cent, without an army, without anything but his own infinite

glory, worth and beauty, simply by the majesty and the power of heavenly and glorious truth, has gotten absolute domination over the wills, the souls and the hearts of millions of men in this world—is that a Kingship? He has answered Pilate's question long ago, and every disciple of Jesus, every one who has come to him and said, "I want to be your subject; I want you to reign over me; I want your thought to control me; I want to share in that great empire of truth and love over which you reign," is a new witness to his Kingship.

I do not wonder that these men said, "King of kings and Lord of lords!" I do not wonder that he told the people to open their eyes, and that the saints shall reign until the kingdoms of this world become the kingdoms of our Lord and his Christ. This is the answer to Pilate's question. The world shall know it. The ages shall find it out more and more; and as that empire grows, as that kingdom widens, as that scepter grows mightier, as that name becomes more glorious, as long as men live they will obey that eternal and glorious ideal of life. He will reign. "Art thou a King, then?" You can have your say about that, Pilate. The world will answer, and they will call him, "King of kings and Lord of lords!"

II

THE CREATION—OLD AND NEW

"For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them."—*Eph. 2:10.*

There are very many conceptions and theories of religion which in the last twenty years have undergone great transition in consequence of the increase of the world's knowledge of the universe. The advance of our knowledge of the world in which we live, of ourselves, has made obsolete a great many of our old ideas of religion, and modified a great many others. In no one subject that I know of has the change been greater than in regard to that which I have announced—our conception of creation.

Twenty years ago, or a little more than that —most of you can remember the time—it was believed that God created everything that exists, not only this world, but all the worlds; not only this planet, but all the planets, and the suns and stars, that are six thousand years old, in six days. I do not think that when I began to preach there was a suspicion anywhere, except, perhaps, one or two men in Europe— I scarcely knew of one in this country—that this was not so. I heard many sermons in regard to these matters at that time, and the be-

lief everywhere expressed and fully received was that it was simply a vast fiat of God that threw these worlds out, and they have been shining since that time. When I was a youth attending college a great many were looking at these conceptions, and our attention was directed to this thought about the Creator. But modern thought has pushed out these conceptions of creation, pushed them backward indefinitely. It has expanded the whole space upon which we look, and theories like that have dropped away from us. It was treated to some extent in that lecture on "Moses and Geology" you had not long ago. Men created in the book of Genesis an historical and scientific account of the beginning of the world, but when we began to think we found that we have no conception of the time that creation has been going on.

The next thought was, "Well, what about Moses? What about the statements of the Bible?" And if your position seems to be against the thoughts and the theories that we have in the Bible, then we have a great conflict. This is one of those things that have come up in our time, and disturbed the hearts and minds of good men and good women, just as it has been going on for the last three hundred years, over and over again. Now, the truth is, religious thought is always conservative. Religious thought is never progressive. Professor Win-

chell says faith in the heart of a man receives what has been handed down to him; sprinkles holy water on it, lays it down and keeps it, and is never willing for it to change. But intellect is looking out for the reasons, and the conflict that goes on in the world's history is precisely that conflict that goes on between your own heart and your own faith. He describes it about in this way: The intellect in a given time brings a truth to the heart; the heart accepts, loves and trusts it. In a little while the intellect goes on another excursion, and finds out more, and brings that back to the heart, and says, "What I gave you before is not quite true; some of it not true at all; all of it incomplete; we will have to change that." And the heart rebels. Thus the heart and the intellect are in eternal conflict. If you take human history you will find that the ages fought one another, and that there was one long, continual conflict of faith against reason. We have just passed through a tremendous struggle of that kind.

The word *creation* conveys to us now another thought occasioned by this tremendously enriched knowledge from what we had when we began the study of religion. We think of creation now as a method of divine working, not a fiat, while the great and good men who made our creeds say that God made all things out of

nothing. I think that thoughtful men everywhere now know that to make something out of nothing is an unthinkable thing; you cannot think it. We may *affirm* that something is made out of nothing; that is, we can say the words, but the intellect has no thought of its meaning. There are a great many men who will tell you that they can think it. If they can, they can think much better thinking than I can. Even so great and so accurate and largely equipped a man as James Freeman Clarke, in the appendix to one of his books, says he can, and he gives an illustration. He moves his hand, and says, "There was nothing there, was there?" And then he moves it again, thus, and says: "There is something—something made out of nothing." Well, when you come to analyze that, it means simply that there is something where there was nothing before, but something was not *made* out of nothing. A motion was not made out of nothing. There was a volition, and it was made by the most wonderful, the greatest something we are acquainted with. I can readily conceive that there may be something where there was nothing, but that something was made out of nothing, I confess I cannot think it. I do not try to get back and find out the infinite purpose of the great God, and the way in which he has made the world; it is a matter of faith; I believe

it. I simply believe that he is the infinite and adequate Cause of everything that exists, but just *how* it began to exist I do not know. That is all I can say, and I do not know anybody else who can say more. When I study the things that he has made, as the world is studying them now, I find precise laws and causes at work which I do know something about. I cannot know *all* about them, but I can know *something* about them. And these have come up in our time under the offensive name of "evolution," as the method of the divine working. Now, I will tell you frankly—I do not know whether I ever did so before—but I have been an evolutionist from the beginning, and have not been at all afraid to avow it. But by that I do not mean that evolution originated anything, no more than I can think of anything being originated at all out of nothing. I mean by that, the *method* by which God works. God has a method, an intelligent, regular, ordinary method of working in this universe, and he produces these things by this method. When he makes a tree, he does not make roots, trunk, branches, leaves, and set it in the ground. He starts with a germ, a cell, and evolves the whole tree from beginning to end. And when we go from the natural to the animal kingdom, we see just the same process. And if we go back from that to the inorganic world, and

study the rocks, we study the same process there in what is called nebula.

If that be true, then the inorganic world—the rocks, the earth, all there is in it, and the arrangement of it—has come just like a tree evolved from a seed. It has started, and is gradually being built up and evolved by similar processes.

Now, therefore, when we use the word *creation*, we have in our minds something very different from its old meaning. And I am talking about these things simply that I may contrast them with the old idea that some of you may still have in your minds—that the universe, the world in which we live, with its structure, its strata and their contents, bones of animals, tracks, were all made when God simply said, "LET IT BE!" There are those who have come to me within the last year or two, and have told me they still believed that; that the tracks of these great animals in these strata, these creatures of immense size, that have passed away from the earth, but whose traces we have discovered, were made in this manner. But we do not think so now. These were here on the earth before man came. We can go just as far down as when he was here, and a long way farther than man used to think of; and this conception now is in contrast with the one which we used to have. Now, then, the word "creation"

was a keyword that we applied when we came to the New Testament. The idea that was in it should go with us to the New Testament. That is the thought that I have to present to you today. The process by which a man is changed from the state in which the Gospel finds him to a Christian man is called a "creation." With no idea of creation in the mind but that of a special fiat, men thought this creation was made in the same way; that the power by which the change is brought about in the soul of a Christian man was one like that when God made the rocks, the stars, the sun, simply by a special fiat, "LET IT BE!" and this theory you will find embedded in nearly all the creeds made in those times. It was the best men who thought thus, and the ideas are still there in the creeds, unchanged, although the minds of men have changed, and men do not believe them. If you read your history you will find that it is so; that men could not think otherwise. How could a man, when he saw the word *creation* in the New Testament, in a verse like that which I have read to you this morning, where the apostle says, "We are his workmanship, created in Christ Jesus to good works, which God hath before ordained that we should walk in them," and when he had but the one idea about creation, as the word "creation" was understood then—how could he think of any different process than the

one he believed to have been followed in the old creation? You can thus see the foundation of that old theology, the great theological process of conversion, or the new birth, or the change, whatever you call it. The foundation of that old theology rested upon an inadequate conception of what the word "creation" meant.

And now, when we have a different idea of creation; when it brings to our minds the conception of a vast, infinite, intelligent Being, working according to the law of cause in the universe, by regular and ordinary processes, and then read the word "creation" in the work of the Christian, we transfer the same meaning there. This has made the great change that has gone on in our time in the pulpit and in the world's thought.

I call your attention to a few passages, and the manner in which they can be interpreted by both of these lines of thought and meaning. The apostle, in a little paragraph in this letter, with which you are very familiar, referring to his visit to the people of Ephesus, and to what occurred by reason of his being present among them, said: "This I say, therefore, and testify in the Lord, that ye henceforth walk not as other Gentiles walk, in the vanity of their mind." They were walking with false conceptions and feelings about themselves and about God and the universe, which he designated by

the word "vanity." And he states what this is —the process of having the understanding darkened. He knew very well the connection between the intellectual nature of man and what we call the sensibilities of the heart. He says that the understanding was darkened, and alienation from the true life of God was one of the results. They were alienated from the life of God *through their ignorance*, and because of this blindness of the heart, this deadness, so hard to get away from, they gave themselves over to vanity. Here we have the psychology of the Apostle Paul, which is true, so far as we have learned, of the understanding, the sensibilities of the heart, and the will. When you think and feel toward God with the understanding blinded and the heart alienated, you are given over to work all uncleanness and greediness.

Now, this fact of man's alienation from God, which the apostle accounts for by the ignorance of men, reaching back to the fall of man, could not be illustrated by the old theologians except by the theory of making the universe out of nothing. I heard two of the most distinguished men I have ever known in the pulpit affirm that this power of the new birth, the birth in the soul, which is called *creation*, is the same as that act by which the universe was brought into being by the infinite Jehovah. If I would call their names many of you would know

them. And I can refer you to a dozen books in which the same theory is argued by men prominent in the world, some of whom are still living. Here the apostle simply goes into the minds of these cultivated people at Ephesus, and traces the process from where the mind does not know, the heart does not feel, and the will control, to that state when it does know and feel. The process of the new creation is brought out here just like that beautiful process in the old creation. We take human nature as we find it—the heart, the mind, the sensibilities, the will; the thing to do is to teach it.

Jesus said to these men, "Go and teach." That is the means, the power, that is going to create the work of change in the human mind. You see that truth stated over and over again, that *teaching* is the means by which to change the mind that is ignorant, and guide the sensibilities of a heart that has gone wrong, placing images in the mind which that mind and that heart can be influenced by. How can you force the will of a man to act unless you adopt these methods? This is what the apostle means when he says, "Put off the old man that is corrupt according to the deceitful lusts." The "old man" was the ignorant man, the man of insensibility, the man who was going wrong, and "put on the new man;" and he is made new by knowledge—that is the first thing, the usual

process. He is made new in *righteousness*. And there is a method in making a man new in righteousness. There is a process in making the sensibilities right and renewing the heart in holiness, which has reference to a man's acting, keeping away from the unclean vices he indulged in before. Now we have what it is changed *from*, and the thing changed, and the process by which he was changed; and the apostle calls this *creation*, a creating a man over again, making a new man of him. He tells us that when a vile man wakes up to these higher sensibilities, when he takes hold of the beautiful truth and the goodness of God as illustrated in Christ, these powers of the intellect and heart, that carry the will with them, change, and the man, instead of working all uncleanness and greediness, will labor in holiness now, and do good with enthusiasm. You have thus the process. At first he merely receives it, and the apostle says that is what is creating a man in Christ Jesus—learning the truth as it is in him.

We have now the true conception of the whole matter. We think we have an idea of what a man ought to be when we see him in Christ. He has revealed God to us, and we see the Father; he has revealed God as the infinite Father. But that is only a part of his revelation. He has given us a true conception of

what a man ought to be, and will be if he is faithful. He has placed that before us, and when you place the knowledge of God as brought to us in Christ, and the knowledge of man as God means the man shall be, we can put together the true knowledge of that universe of which man forms a part. Then you have the motive and the reason, and the evidence by which man is elevated, step by step, in the ordinary order of progress in the spiritual world, the same as goes on in the organic world and the world below us. Wherefore, the word "creation" now means an entirely different thing. And hence the whole theory of conversion is changing from what it used to be. The idea is changing.

And this illustrates, as well as any point I can state, how it is that a true knowledge of nature, of the universe, and of man, which is a very modern thing spread out before the mind and the heart of man, has caused to drop away the old conceptions of religion. The modern thought has given us newer, higher and more beautiful conceptions in regard to it. This Bible idea, coming to us in our day as a new thought, the church has opposed. The church never fails to make war against every new truth that God brings to this world. It is a sad thing for me to say, but it is a true thing, and we may just as well say the truth. Copernicus, Gal-

lileo, Kepler, Newton, Hugh Miller and Lyell—all these men belong to one class, and stand out there alone as the objects of obloquy and abuse, which the church has thrown upon them through the centuries. These men were prophets of nature that God sent to the world to enlighten it, and the church has been their great opponent. It was the same in regard to this new idea of creation, when Darwin and Spencer and these other men began to say to us, "You don't know enough about it; you had better look into the creation again."

Now we can see the better conception of man in having that idea of what creation is, by these vast divine processes going on in him now—teaching, exhorting, purifying—and we can have some better idea of what glorifying him means. This book is a set of voices that we begin to hear with knowledge. We write them down and then read them out. But how about the man after he is completed, and this process is over? We have that man in spirit anew, but that is not the end of it. Let him be made new; let him have God's thought; let him love the same thing which God loves; let him have his will strengthened that he can walk the path of righteousness; let him be called in this world and be a righteous man, a Christian man, the highest type of man, and that does not satisfy him. Living still, he wants to get something

better. The very body that belongs to him is a part of the process in this waste; in that sense it is old. Yes, these words are metaphorical, so if a man gets old, dissolves, goes away, he may have a new heart, new thought, new kinship with God, new aspirations of heaven. But man is fading away, even this kind of man, this truest and best life in the world, so dear unto the Father. And then what? The thought comes—there is no way to escape it—This is not the end of it. There must be another world. There must be a better world. There must be some place in the universe for that man who has been the image of God, where he can live on, a place of sensibility, of volition, for his faculties to go on in the activities to which they have been awakened, and to which they have been directed, in those new and divine motives. And then we have this Book talking to us about that new and eternal life, and a new light is received. When you look forward to the future, if there is any great fact seen there along the line of the aspirations, hopes and reasoning that belong to a man, it is, that we do not want to live here after we have been made anew, in the image of him who created us. If we think like God, feel like God, and look like God, and have God's image, if we have been made anew, we do not want to live on from age to age where there has been so much sorrow, so many tears,

close by the forms of those who lived, in the presence of those deserted lives, sometimes characters blighted, with the childhood growing up around you. This is not a suitable world for man to live in forever—a man of this divine image. There is a new world, a creation, that is before us, a new heaven and a new earth, to which a man shall attain, where these things shall not be. One of the words that come to us, which fill the heart with song, when we are listening to the voice, is, "I will make all things new."

Yet we have reversed God's conception. He works from the old to the new. He is making something new all the time; but we want to go from the new to the old. He goes back over the traces of the old world, and makes them new all the time, and after awhile he says, "When you have dropped this old body, and these old lives—these things you have had long enough, the things which are applicable to this life—behold, all things will be made new—a new man, a new body, a new world, with new activities, new joys, new employments, new hopes, new happiness, new glories, a new future, making all things new." It seems to me that people ought to live with that sort of a fact before them, and in harmony with that whole conception. That is how I see it; that is what I read of the creation, and of man, and of the future. This brings before

us something worthy of God, of man and his destiny. And I read this word "creation" anew, and I get the thought which I read there, too, and I carry it from the Bible and place it up there. And God has placed it in the blue heaven, the heaven of the human heart, and we see a new heaven, and a new earth, and a new life. And immediately after we read this about them: "There shall be no more dying, no death and no sorrow, no pain, no more tears." That which has made these will drop away, and "Behold, all things have become new."

REMARKS AT THE COMMUNION TABLE.

The greatest power of which we can have any knowledge in this world in the making of things new is love. It is the vast, infinite renewer, like the sunlight, which is a symbol of love, renewing the heavens and the earth, as the old psalmist, looking upon the earth, said, "All nature changes and becomes new." Now, all the new homes in the world, and the new lives, and the new joys that spring out of them, come from love; and when God wants to give us a taste of the new home, the new heaven, the new Jerusalem, he shows us his love. When he wants to fill the human heart with some anticipation of that which overflows, that new in-

spiration, he shows us his infinite love in Christ. And that is what this ordinance means. It comes to us once more, always in harmony with God's greatest thoughts toward us, renewing the soul from week to week, making it diviner, stronger; filling it with hope and light. And this is the effect of love, by which his own great heart comes into ours, his thought into our thought, as it is shown to us in Christ. This renewing is going on always, and this is what this institution means, that, looking at this great, divine, infinite force in God's heart, this is to make you new in your hopes, joys, religious life, aspirations, energies, from week to week, through the pilgrimage here, with regard to a life to come.

PRAYER.

We thank Thee, our great and glorious Father, as we come again into Thy presence in this divine spectacle of infinite love. We adore Thee for the meaning of the cross. We adore Thee, infinite Father, that we see the power of Thy love; that we see the change from this life to new and everlasting glory. We thank Thee that to-day we can come in deep consciousness that we are the recipients of Thy love. If in this life we should fall, yet we are feeding, living upon what comes to us in this life of Jesus. Quicken our faith. Lift up our faces. Open the eyes of the soul, O God, that we may see and take in new realizations of Thy love to us as we

view it anew in this ordinance. We pray Thee to bless all of us who are present, and grant that this may be to us a realization of the power of that divine life that showed itself to us in Christ Jesus, so that it may transform, strengthen and lead us into the light of Thy presence. And to Thy name we will give all the praise, through Jesus, now and forever. Amen.

III

THE COMING ONE

"Now when John had heard in prison the works of Christ, he sent two of his disciples, and said unto him, Art thou he that should come, or do we look for another? Jesus answered and said unto them, Go and show John again those things which you do hear and see: the blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them. And blessed is he whosoever shall not be offended in me."—*Matt. 11:2-6.*

THERE are some questions in religion, as in all other forms of thought, that are fundamental, that lie at the foundation of the whole system. And there are questions just like these, which we have when we study, in every department in the universe, that leave us gazing forever at the eternal mysteries of God—questions that lie along the border line of the infinite, where our finite minds go just as far as we can see, and then we feel that we are seeing only a little way into the infinite thought of the great God. And this I regard, so far as our race is concerned, as one of these instances.

These disciples were sent by John the Baptist to ask the great Teacher this question, "Art thou He that should come, or do we look for another?" I call your attention to what is implied, rather than to what is expressed, in this inquiry. John the Baptist, like all of us

in troubled life, had clouds over him. He had become uncertain in regard to the things which once had appeared to him to be very clear. As we read this record we see that, when he baptized Jesus, he was made to feel very certain that the One to come was present, when, of the One that was to come after him he said, "Behold, the Lamb of God!" But now things have taken another turn. The mission on which he had been sent by the infinite Father, the last great message of infinite truth and love to the world which he had been instrumental in announcing, was done, and he, himself, the messenger of God, was in the hands of the jailers of a wretched prison. He hears the reports and rumors of that One whom he had introduced to the people, and to reassure himself, to establish his own heart again in the conviction which had so joyfully filled it, he sent these disciples to make a personal inquiry, and they present to Him the great fundamental question here heard: "Art thou he that should come, or do we look for another?"

What is assumed in this question is this: *that some one must come.* They simply ask, "Are you He?" Now the question that meets us—and it is a living question that has come up to us again from the centuries and is standing before us face to face—is, Why should anyone come at all? With our world and our nature,

and with the way men live, when we study their experience, thoughts, hopes and fears, why should it have been made a part of this vast system of human life that some one should come? Why should not the world thus civilized be evolved, in its normal processes, from age to age, from generation to generation, from religion to religion, until gradually, by this long evolution of things, man should reach his destiny and the great purpose of God be accomplished? That question is natural to the human heart, and it is asking it. This simple question, this human assumption, by this prophet in prison who sent the disciples, shows that he takes for granted the great fact that some one is to come. Why should it be so?

Now I do not know that we can answer this question. We can look a little while at the facts—at the experiences of men. This much we can say in regard to it; that in nearly all, if not all the races and civilizations that have lived on this planet, that has been the feeling. We know tolerably well now, what were the beliefs, the superstitions and the fears of the old races that lived here; and when we go back and exhume them from their ruins and study the heart-throbs and experiences of the dead ages and races, we find that they were looking, like us, for some one to come. We study the religions of whole ages, and they are

made up largely of the expectation of the arrival of some one; some one, perhaps, who had been here, who has been thus remembered, who will come again. If we take the religions of old Babylon and Chaldea, and examine them, there the human heart is still throbbing and palpitating with expectation. Somebody must come. And if we go into the religion of Asia, how many incarnations of Buddha have already been, and how many must still be before this human heart is stilled forever! And when we go to the religions of Persia, there remain to this day prophecies that, at the end of definite periods, there will be the appearing of the star and the coming of the great prophets and guides of humanity. So that it is true, whether we can account for it or not, that among the millions that have lived, thought and worshiped on this planet, the human heart has not been able to beat, to go on and live, without believing in some one to come. We can more readily account for this belief in the mind of a Jew—a man with the Scriptures of the Old Testament in his hand, gathering up the prophecies of the past, from the time that it was said "the serpent shall bruise the heel of humanity and humanity shall bruise its head," onward down. But a question lies behind that, this same question we find among the other races: Why should there have been these prophecies and how were

these prophecies made? I wish to call your attention just for a little while to this question. It is one that is growing in interest every day —how it happened that these old prophets and seers of the past, when they opened the eyes of the soul upon the roll of the great future, were continually seeing forms that were appearing in the distance of some one to come. We know that just before the time these prophecies were uttered, there were voices from the Gentile world, indicating the same expectation. Many of you have read the beautiful Latin Song of Virgil—Philo and his Son—who would bring in the golden age. I have time only to allude to these facts; they are historical facts; they are not dreams nor imaginings to make out the case. We want to see the history of human experience, of human thought, of the human heart, in its deepest feelings, just as they are. This position the Jews occupied just as we do. I want to say this, that we may keep our minds upon that issue for a short time, while we investigate. The Jew is compelled, when we go back in his past history, to believe in some one to come. That conviction is forced into his mind and riveted in his heart, by his experience. He is obliged to believe in pessimism or in a coming One. You know what pessimism is. We express it in our day by saying, "All things are going to the bad."

That is not quite it. It is all things going to the *worst*. According to pessimism everything that man sees and knows and loves—the earth, the race—is getting worse and worse, until destruction and death. That is what we mean by the word *pessimism*. Now that issue was made with the Jews and it is made with us in the same way. Here is a race that appears among the other races some 2000 years before our era, with the conception of the unity of God; a few hundred years afterwards this conception is solidified into a religion and is given to them by that great lawgiver, that God is one; that he is infinitely holy and just; and that he has a moral government over them and over the world. They entertained that view. We know what the races were that lived around these people; we know what the religions of Egypt were, that polytheism and superstition were theirs. We know what all the religions east of them—east of the Euphrates and beyond, were—idolatries, polytheism, superstition, without moral character. We know when we read the Bible what the religions of the people north of them were, the people of Tyre, and in that direction; the names of the gods and the corrupt forms of worship lie in history before us. We know that when you cross the Mediterranean and all west of them there was a polytheism, more refined perhaps, a form of

thought more beautiful, but superstition, polytheism, with no moral character in their gods. Here is a man that stands up before one people and says: "Hear, O Israel, the Lord thy God is one. He built this universe, planned it all, and made it all; he is righteous, infinitely holy, infinitely just, infinitely truthful; and He has a government—a moral government—for you and for the world." No one questions these great historical facts. What would you think if you were there in his place? We know the true God; He knows us; we know his character; we know his will somewhat; we know his law; we have entered into a covenant with him and he has entered into a covenant with us. We know all of that. The other races that are on this earth are ignorant and enslaved, corrupt, bound up in falsehood. Now, what is to be the issue? These races are in conflict; what *ought* to be the issue? We express it in our time by an utterance that comes from one of the old poets—not one of the Hebrew poets:—"The truth is mighty above all things and will prevail." We have to believe in God. We have to believe in the ultimate triumph of truth. We have to believe in the ultimate triumph of right. We have to believe in the ultimate supremacy of pure character. God has made the human mind to believe that, if it believes anything. These races start out

on their career, one by the side of the other, with that deepest conviction of the human heart. Now, while they are believing and living that way, here comes one of the most corrupt of those great powers and takes this people that has the truth,—that has the conception of the right,—and carries them over into its own country, and puts its heel on their neck. And the wrong has prevailed; superstition is on top; ignorance has conquered. But the Jew has the faith and holds it on right ground. He says, "We were not faithful to the trust which God has put in our hands, and that is the reason we have been defeated this time. But it will not always be that way." Even in his captivity he still believes that truth prevails. He can not believe anything else. Then after awhile —two tribes were left—another opportunity is given to them to take hold of that great truth God has placed in trust in their hands, which is worth to the world so much. It is worth more than Israel; God tells them that all the time. This truth, this form of thought and religion, is worth more to humanity than you are. One or the other must go; it will be you, not that. God has written that on the face of the history of the past. They continued unfaithful; there were always men who saw it, and told it,—men raised up by their surroundings, and by the help of God, to show the issue between truth

and falsehood, right and wrong, as represented by this religion. And they said to the people, "You will fare the same as other nations unless you are true to that trust." And after awhile they came to the issue that either the truth must fail or Israel must go. And then Israel had to go. But as I have said, the Jew held on, in his captivity, and by misfortune he learned as we learn. We do not see the stars and the glories of the heavens until night comes. When the night of exile and darkness settled on Israel, he saw the glory of God, and then he is brought back again. I will not go into the details of how the Persians came and conquered their country; and how the Jews were brought back. Then he says, "We believe in the unity of God now; we understand it now; and now is Israel to rule the world in covenant with God, and God in covenant with Israel; the truth taught to humanity shall lead the world." And we have the most splendid of those utterances by the psalmist, just when the hopes are breaking in their hearts. But they have not been there very long until Alexander the Great comes along—a master of one of those great worlds, those superstitious powers—and puts his heel on their neck again. And then, a little while after that, when his empire breaks up and one of his generals takes Egypt and another Syria, and they get to quar-

reling about Palestine, then we have both of these oppressing them, a terrific persecution. And finally Antiochus says, "We must extinguish Judaism;" and he makes a decree that their temple shall be made a temple of Jupiter, and their capital shall be destroyed. And he found enough apostate Jews to become spies in the homes of the Jews. He took all the old books and burned them up, and sent his generals over there to crush, destroy and exile them. Then came that terrific revolution of the Maccabees, where was patriotism, the like of which has never been on this planet. The old men and their sons gave their lives, and finally the people gained their freedom again. We have exultation after exultation to celebrate this triumph; and while they are triumphing, while they have now the God of Israel, the God of Abraham and Jacob, the God of righteousness, the truth of the universe is going to be known and Israel becomes leader of humanity, and it holds that truth. But Rome comes along and puts its hand on it. What would you think if you were there, complete in the triumph of truth and right, and yet superstition and ignorance holding it down all the time? A long time has been given to humanity to find out whether these people can work it out themselves; and at last the conclusion is reached. It must be done if the universe is to exist

for anything; if truth is worth anything for humanity at all; if this conception of the universe and of righteousness is of any value to the human race. We have had, all these ages, a superstition that crushed us down; but if righteousness reigns, somebody must come and take the lead.

And so it is that out of the very experience of history God teaches men. These prophets —Hosea, Isaiah and Micah—seeing these issues as they came, looking along these lines, put them on record; and that is prophecy. I know you will not think with me that way; you may differ with me as to how prophecy came. And it is a good thing to have difference. There is an opportunity to know something when men differ; and there would not be a possibility of anyone's ever knowing anything if all the world were agreed. If this whole race held one thing, the race would be like that bluff down at the river; it would stay at one place forever. But when I think one thing, and you another, then we have the power of learning what the difference is between us. That is how the world moves; and it can not move any other way. It doesn't matter now what is your interpretation of words. I am talking about these great *facts*—what these men *saw*. It is the line of causation in the moral universe of God that makes prophecy.

Logic and philosophy may talk a great deal about it, but to apprehend all the working of the great law of causation in the world of mind requires something more than these. I see the working of the laws of nature, of cause and effect, in the material world. That is universal, and I can take hold of that law and follow it a good way among material things. The same law reigns in the great world of mind. We see one truth, and if that is true, then something else follows; and if we can see far enough along this line of causation, we can predict; we can prophesy. There were men lifted up high enough, by the help of the infinite God, to see the reign of this great law of cause and effect, or, if you prefer it, antecedent and consequent, in the world; and they have told us this thing—that some One must come.

And after awhile there came a Jew from the lake of Galilee, and he began to talk, and men began to think. "We have found him of whom Moses and the prophets did write; they said some one must come." This was the sum of the preaching of John the Baptist—the coming of Jesus Christ. It was the experience of the human heart, and when the men met him, they said, "Are you that man?" All the world knows the human heart would break; it cannot beat without that some One to come. Is it the question to us to-day? I may take it up and

make it mine. Living in this same world, with all its dangers, with all its clefts and abysses about me, looking upward and downward, I want to ask for myself, "Art thou He?" And that is the way man should begin to look at this question. It is not a mere thing of the book—a religion of that kind given to us. But it is often so; I am sorry it is so; but that is just like everything else. A man comes along who has gotten some faint glimpse of the mind of the great, infinite One. He discovers some lines of reasoning, includes a mass of logic, works it out and puts it in a book; and after the student studies the book through he begins to repeat the book; and this we call "cramming" in the public schools. We have the same thing in religion. But here were men who looked at the *reality* of things—the moral order of the universe—who looked down into the dispositions of the human heart and felt its throb and knew its experience, and they come to every living person here in the world and tell what they have heard: that some one must come—and they asked, "Are you he?" And then we go and put it in the book; and if I want to prove it, I will take that text and see that the text proves it. That makes our religion superficial, like our education. We want to get down to the *reality;* to bring our hearts and consciences in their depths, face to face

with destiny. For me, is there some one to come? That is the question we want to ask.

Now Jesus of Nazareth has been accepted for these centuries as He that should come. And I just want to call your attention to his answer to John's inquiry: "Tell John this," he said, and He gave him three couplets, embracing six things, in which he summed up the ailments and needs of humanity. "The blind receive their sight; the lame walk; the lepers are cleansed and the deaf hear; the dead are raised up and the poor have the gospel preached to them." "Tell him that," said Jesus, "and he will know, himself." That is the answer. I want to ask you to look just a moment at the method of the teaching of this Nazarene. He is not a superficial theorist. He is looking at man; looking at the depths of the souls of men, to their needs. When he said, "blind" he did not merely mean the man that had lost the sight of the eye. You can see how he has used that word in so many places. It means vastly more than that. There are those who have eyes, and do not see at all; and there are those who have no eyes and do see. He is looking at the eyes of the body and the eyes of the soul, both. Sometimes a man has no outward vision, and yet he has splendid vision after all. It has not been more than a week since I went to Kansas City with a blind man—Col. Jones; and I was

hunting for a place and did not know exactly where it was. He said, I will show you, and he took me to it, just as if he had the best eyes in the city. He had another set of eyes; he knew each street we were on and how to get there. I heard Milburn deliver a lecture in Kansas City on "What a Blind Man Saw in Paris," and I have not heard a better representation, a better picture of French thought, French civilization, and French life, than he gave. He could not see, but we know he had been there and had seen what a blind man could see in Paris. We have more eyes than this, and so we have another sight. We have also blindness of the eye of the body, that cuts off from us the light of the sun, moon and stars, and then we have another blindness—the blindness of the soul, that cuts off the light of God, which is represented in those words, "If the light that is in thee be darkness, how dark shall that darkness be!" This refers to the soul. He says, "Tell John the blind receive their sight." It is true that he had opened the eyes of Bartimæus and a few other blind men, but I cannot prove that he will open mine. I cannot prove that there is anyone here who will do that; but he is going to open the other eyes. Visions of the universe; visions of the glory, wisdom and power of the great God, may open, and the world be blind to them and not

see them. God is there, but they do not have any idea of it; they do not see Him. He said, "They receive their sight; tell him that."

"And the lame walk." When a man is blind he loses activity. He has to sit down in the corner and lose his strength. Just so with the world; put out the eyes of the soul, of the intellect, and then the activities that make the mind great cannot be called out; it makes people shrink down into nothing. That was the civilization in which he lived. Morally it was dead. The lame will walk when they get their eyes opened upon God. When they see the splendors and the glories of the infinite Father, his power will thrill them to the soul, and man will stand up again in the image and glory of God.

"The lepers are cleansed." Do you think he felt so great a concern about diseases of the skin that the Son of Man should come from heaven to earth to cure them? There were physicians here already. He would not have come for that. He makes that a type of another leprosy—of another disease. The leprosy meant is moral; the bad man is in great calamity and misfortune, having a disease like leprosy—the leprosy of the soul. That is what man needed to have cured; and Jesus was looking at that. He looks below the mere surface, and this is His way of teaching. If you study

him you will see that his meaning goes below; and when he says "the lepers are cleansed," he means that disease that comes to the human soul. O how a man is hurt by this vast and awful disease of sin!

"And the deaf hear." That is just like the blind; I need not dwell on that. You hear the sounds of earth and its voices, but there are emotions of the human heart that cause us to listen to voices that are being spoken from lips more eloquent than those of angels. The soul is listening, and nobody speaks. You can sit down in your chamber and go with your eyes all over this book; and you can go quietly and look at the stars of heaven; you can get out in the morning and look at the sky, and you are listening. "The heavens are telling," as the song says; the earth is whispering; God is talking; the deaf hear when the ear of the soul has been opened, and listens.

And more than that, "the dead are raised up." Do you think he felt such vast concern about the resurrection of a few people from the dead? He raised only a few; but that was not simply for their sakes. He said, "The hour is coming and now is when the dead shall hear the voice of the Son of God." He did not mean the dust in the grave; he meant men who are indifferent; whose souls have died to the realities of life, of the universe, and feel no in-

terest in it; men whose energies and activities are directed to material things.

There is a death of the soul. One of our songs says—

> "Whose pangs outlast the fleeting breath;
> Oh, what eternal horrors hang
> Around that awful death"—

the death of the soul. Now, Jesus says, I have come to wake it up and bring it to life again; and that is here connected with the hearing. The voice of God is speaking to all humanity, and the soul shall hear it, and it will raise that listening soul from the dead. Just think of the living souls before God!

I may add but one thing now: Gladness is in the vast congregations all over the earth that "the poor have the gospel preached to them." I can merely refer to this feature. Go from one ocean to another, and then go to Europe and see the poverty—the great curse of our human nature. So many foolish things are said to us about being poor, and the churches say so many silly things about it. Poverty is put down here by our Lord Jesus Christ as among the deepest and greatest afflictions of humanity, and the man who is worth anything and has a soul worth saving at all wants to get away from it. You never saw a man reconciled to it unless he had lost the capabilities of himself and his life. No man loves

poverty. Reason shows that when God made the soul of man he endowed it with the consciousness that it was to have an estate. You may strip him until he is a pauper, and he is never reconciled to it; if he has any heart in him at all he wants to get away from it. The great want of man is ownership—estate, life, and abundant life. He wants to be gathering, and if you had seen the poverty in Palestine as Jesus saw it, you would not think the poverty we have amounts to much. And this is the reason he has that message of gladness to them. I have come that the eyes may be opened, that the paralyzed limbs may be moved; that the leprosy of the soul may be taken away; that a man may be clean and healthy in heart before God; I have come to tell him about the Father and the Son; I have come to reveal to him the infinite wealth of the vast estate given by the Father, and I have come to show him that he is heir to it. I have come with a message that will make the soul of the poorest man on earth glad. I have come to tell him that his poverty is just a little temporary thing, and does not last long; that he can be rich, rich as the Son of God, and a joint heir with all the ownership of the universe. He will know whether I am the One to come or not.

Now, this is the message to us. What we have to rely upon is, Is He doing this to us?

His ministry is still going on among the people. What millions of eyes has he opened! What visions of gladness and glory has he shown! What millions of paralyzed souls has he brought to life, that have leaped like the hart! What millions has he touched where leprosy has gone through the soul, and the man stands up before God! What laboring millions are singing to-day, all over the earth, even in poverty—saying, "Blessed is poverty, as it will make a man desire that wealth!" What millions of these are looking up and singing out of their burdened hearts, because of the children of God sharing in the everlasting life! Is he doing that?

"Art thou he that should come, or do we look for another?" Do I want to see God the Father? Do I want my heart cleansed? Do I want an estate? Then let me go and ask him; he has done that for me. Oh, can he take these things from me, and leave me that word? Then why should I look for another? If he is to come and take from the human soul all its burdens and crosses, why should there be another? If he takes the blindness and the lameness, the disease, the leprosy, poverty, and death, all away from us, there is no one else needed. I am ready to say to him, "Blessed Lord, I do not *want* any other; thou art He that should come. I do not *need* any other."

We have to believe that way, or we have to believe that all things are going from bad to worse. I do not know what your conviction is; I do not care, brethren, what your ideas of the literal resurrection are; but when I go out into this graveyard and stand there beside the holy dead, if an angel were to come down from heaven and say to me that no one would come —my heart would break, and so would yours.

Yes, we have to believe in some one to come. I cannot think of human history; I cannot see human experience about me as I see it every day; I cannot look at a scene like that we all witnessed yesterday—that old mother looking on the cold face of her husband, and her son; I cannot see families that have consecrated themselves around me breaking up, and live, without hope in Him who is to come. If I thought no one is to come, in all the eternal ages, my heart would break and I should perish. And I rejoice that in the Book I am told some one will come, and it is added, "I am He that was, and is, and is to come." He is among us to-day.

That is the way our Bible talks to us, and enables us to live; enables the heart to beat on and have a future before us all bright and glorious. I am ready to say, standing as I do near the end of my life, and reading the promise in this Old Book, "Come, Lord Jesus, come quickly!"

Thou art He that should come, and we still await Thy coming.

REMARKS AT THE COMMUNION TABLE.

I think we can realize this morning, as we look up to Christ and to our Father, through the emblems in their significance, how rich, how beautiful, how sweet they become to us as we say, "Art thou he that should come?" We want life; every breath, every aspiration and inspiration of our souls, craves for life—life more abundant. And if you look at these emblems you see how infinitely wise has been the plan of life through the life of Jesus. You cannot look from the cross of Christ into the heart of the great living Father, week by week, without feeling the throb of that life and fellowship. In the faith of our hearts, let us feed to-day again in this fellowship—this life. Let us be placed in full fellowship with God and Christ, and with the angels, and with all the holy dead. That is life. All the other words express it—joy, praise, blessedness, and we feel the means through which it comes to us. Let us thank God again for his blessings.

PRAYER.

We thank Thee, O Father, that we can come before Thee again in the presence of these emblems, consecrated by the lips of our Lord Jesus Christ. Oh, we thank Thee that we are able to share in that blessed fellowship; we thank Thee for this institution that makes us partakers; this is the emblem of that life to us. Grant that in this life the soul may look up to Thee, with its eye clear and strong; with all its disease and death taken away; and grant to-day that our joy may be full and strong as we go from this house of worship. Make it to us a blessing; purify our purposes and our aspirations, and bring us close to Thee! Lead us through the remaining days of our pilgrimage here and bring us into Thy presence for which we are hoping—that presence in which there is fullness of joy forever more. And to Thy name be all the praise through Jesus Christ, now and forever!

IV

THE TRANSFIGURATION OF MAN

And after six days Jesus taketh Peter, James and John his brother, and bringeth them up into a high mountain apart, and was transfigured before them: and his face did shine as the sun, and his raiment was white as the light.—*Matt. 17:1, 2.*

Whereunto ye do well that ye take heed as unto a lamp shining in a dark place, until the day dawn, and the day-star arise in your hearts.—*2 Pet. 1:19.*

In this language from Matthew we have a simple and yet graphic description of one of the sublimest events in the life of the Son of Man. If we look for a reason why this event transpired, we may find it perhaps in the discouraged condition of the disciples in view of the Master's statement to them that He was to be crucified at Jerusalem. This statement seemed to them to be the death knell of all their hopes. How could their Master fulfill the national aspirations of Israel and all the great prophecies concerning the future if he must suffer an ignominious death? What profit would there be to them in following such a leader? What would be the outcome of all the struggle and conflict which were involved in being His disciples? Was it not to answer such questions as these that He said to His three representative followers one day: "Come with me to the summit of

yonder mountain, and there I will show you what manner of men you are to be when all my purposes have been accomplished in you." Not only did the transfiguration convince His disciples of the glory of Christ, but of the glory that awaited them in the resurrection state.

This process of transfiguration is one which we see going on in nature about us. There is the small dark seed of a flower planted in the earth. Under the influence of soil, of shower and sunshine, it bursts its prison cell, opens its petals to the sunlight and becomes a thing of beauty and a joy. It has been transfigured. Look again at the ugly caterpillar crawling upon the earth. It is in the chrysalis state. Look again, and behold, it has been transfigured into a butterfly, whose beautiful wings reflect the glory of the sunlight as it flies through the air! It has been transfigured. The psalmist, looking out upon the earth, perhaps when spring had melted the ice and clothed the earth with beauty, exclaimed, "And the Lord renewedst the face of the earth." We know how Spring can transform the barren earth, and clothe it with a thousand forms of life and beauty.

Now this virtual transfiguration of the world is the physical effect of sunlight on the earth. It is this power that brings glory to that hidden and dormant seed and germ which

unfolds itself in the light of heaven. This is one of nature's parables, teaching us how God transforms men. The time was, not so far past, when there was no conception like this, strange as it may appear, natural as it seems to you to-day. The time was when everything was looked at mechanically, both in nature and elsewhere. We have here, then, simply an intimation of what I shall call the transfiguration of man. Jesus came into this world for that purpose: to bring to you, and to set into activity in the mind, all those forces which make for man's transfiguration. In this way, he made a change in the lives, the thoughts, the hearts of men.

You have read of these great forces I have been talking about; you know that everywhere light is the symbol of truth; that warmth is the symbol of love. Everywhere in the universe where men have lived at all, these forces are synonymous; and when we come to study the life of Christ, and to study men, you are just as apt to say light as truth. When you come to those things that affect the sensibilities of the heart, you are just as apt to say warmth as you are to say love. God has given the great symbol of his infinite speech in nature itself. God has made parables all over the universe, and we will never get to the end of them. He has made a solar system—itself a

glorious and eternal parable of that great life that is to-day for humanity. The sunlight and the sun's warmth are for all life, for the service of man. Jesus is "the light of the world." He is also the out-raying of the love of God. He is the expression of that love. This life of the Son of God is the coming forth from the infinite Father of his light, just as much as the glory of the sun shines out there on the street. It is the sending forth of the light of the sun. And these activities that enter your souls to-day; that come out of warmth, gladness and rejoicing from the human heart, are instilled by the love of God, just as much as the glory of the expanding world is looking up with joy and gladness, hour by hour, because of the warmth and light that comes from the sun. It is this life of Jesus—this ideal, perfect life as it is shown to us—that produces these changes in man. And I think that the Scriptures teach us, if we study them, the same thought. The Apostle Paul uses the same word that is applied to the transfiguration of Jesus: "Brethren, be ye not conformed to this world, but be ye *transfigured*"—the same word used in the record of the transfiguration of Jesus—"be ye transfigured." He wants all men transfigured. He wants changes to go on in the souls and lives of men that will make as much difference in their appearance, in their beauty, in their

glory and character, as have been made in the flower and the seed, from the mere root in the earth. "Be ye transfigured." And we are told just how that is to be—"By the renewing of your minds"—through the law that comes down from heaven, in the form of truth of Jesus Christ, shining into the mind and making that mind new, so that it follows out new conceptions of God in the situations of life, new conceptions of manhood, and new conceptions of the possibilities of what a man can be hereafter, filling him with the love of God and the infinite glories of eternal truth. "We," he says, "would transfigure your mind, with the light of heaven shining into it, just like the springtime, when the soil is sown, the light falls on it, and transfiguration begins." And so the Apostle—this same apostle—in the third chapter of Second Corinthians, makes that contrast, so bold in its masculine originality, between the Old Testament glory which has passed away, and the new modern glory that remains and excels. These he contrasts, and says, "Moses, which put a vail over his face, that the children of Israel could not steadfastly look to the end of that which is abolished." They had to look at the letter. But now he says, "With open face and without a vail we are gazing into the face of Jesus of Nazareth, and by looking we are transfigured." This is a very

significant statement. Thus gazing into the face of that Sun of Righteousness, in its truth and everlasting love, we are "transfigured from one degree of glory to another—just like a plant in the sun, as we watch it every day—from glory to glory, even as by the spirit of the Lord." He explains that in a splendid contrast immediately afterwards, when he says: "For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ." Here is the process—the transfiguration of men—and when the Lord Jesus Christ came into this world this was the object of his deeds and of his teaching,—that which he wrought in the world and that which he said to it.

Now, what has been left recorded of these marvelous statements of words and deeds was intended to have just that effect on the souls and lives of men. These make a man shine in the diviner life, make the heart throb with a more glorious and Godlike palpitation. And the Scriptures teach us that this is the great and supreme good, not only of this but of every life of which the Lord Jesus Christ has left a record. I read the opening verses of the first chaper of the second of Peter; it is simply a look at that same great fact. He starts to tell the people that we now have with us "all

things that pertain to life''—sunlight and warmth—but, he says: ''Whereby are given to us exceeding great and precious promises; that by these ye might be partakers of the divine nature,'' which is the likeness He gives to you. He has given to us all things that pertain to the life and likeness of God, to fill the mind with its truth and to fill the heart with love—everything capable of helping us become partakers of the divine life. Because you have a share of the divine nature, you need a high attainment of life like that to make you more and more, day by day, year by year, larger and larger, a partaker of the divine nature, until you look like that. The Apostle clearly shows that he has reference to this same fact before he goes much further, and this practical lesson he gives to the brethren to whom he is writing: ''We have not been following cunningly devised fables;'' we are not entertaining or charming the imagination of the human soul in its songs through the ages. So many of the old nations were following something like that. ''We remember a scene that occurred in the history of our lives. We were eye-witnesses of his majesty. There came a voice to him from the excellent glory: 'This is my beloved Son, in whom I am well pleased;' and this voice which came from heaven we heard, when we were with him in the holy mount.''

The old idea of church life, thank God, is dropping away from us. The idea was once in so many sermons to which I have listened in my boyhood, that nearly everything we have here is simply a test; that God gives us so many tests of loyalty and fidelity to Himself; that we have a church to which we go every Sunday; that we have these things given to us to try us; to see how faithful we can be. The apostle says it is not that at all. It is something He has spoken to us, if we hear him. I conceive it to be the result of listening. It will be the result of opening the ear of the soul and allowing to enter it these words of the apostle. When Jesus was on the mount it is said that his face was shining and the sun was dimmed; the celestial beings gathered around and talked with him about the great message that Christ should bear to men—his love for the world; his decease,—how it should be accomplished at Jerusalem. That voice came down from heaven and said, "Hear ye him!" These men were sent abroad into the world to teach, and were given authority, and the hearing of this teaching would make men look like that. The transfiguration scene tells me that the man who opens the ear of the soul and listens to the words of the Son of God, receives the light that shines from the face of the infinite Father, reflected from the face of the Son of God, in his

heart, and responds to it, shall look like that; that is what we hear him for. And the Apostle says, "We heard him a long time ago, and we have been listening; and we are looking to that time when men shall become more and more partakers of the divine nature, and be like that themselves."

The lesson I want to leave in your mind is, that this Christian life, the Christian service or worship of God; this looking of the soul on these high planes of life and activity of service, will cause the day to dawn and the day star to arise in your hearts. There is nothing like that morning scene here referred to that I know of in all nature, and nature is greater than all these artifices. He says, "Brethren, there is a shining disc below there, somewhere, and the light is coming up, and the day is dawning, and the stars of beauty are seen no more." That is, the man that listens and believes, who loves this truth, this life, is living here at the dawning of a glorious life. If you sit there, and look long enough, you see the whole space filled with glory. In a little while, as the sun shows its shining face, it will transfigure the whole sky. Some day, and some time of the day as you gaze upon it, it will shine in your heart like that, not over the hills or over the mountains, but in your heart. In a time like that the mind will receive light.

The apostle was gazing at the face of Jesus on that mountain, and the Divine nature that was in that body of Jesus burst out, so he could look at it. Now, he says, when the great day dawns in your soul, the kindling of this mass of love, the result will be that over the whole being will burst forth a change—a transfiguration—the transfiguration of humanity.

I do not wonder that the apostle said, "Lord, it is good for us to be here—here in a life like this, in converse with the great spirits of the fathers. It is good to be here; let us stay here." And brethren, it is good to be in the presence of a vision like that. He told them it was a vision, after they came down from the mountain. They were taken by the hands and led up to the great transfiguration of humanity, when not one person but all redeemed shall see that day dawning, and the soul burst into the glorious sunlight of God's truth and of God's light,—made like God, shining there on that mountain. And to lead humanity up to the top of the great mountain of the transfiguration of our nature, is what we learn from the scene.

V

FOREKNOWLEDGE AND PREDESTINATION

"For whom he did foreknow he also did predestinate, to be conformed to the image of his Son, that he might be the first-born among many brethren. Moreover, whom he did predestinate them he also called; and whom he called, them he also justified; and whom he justified them he also glorified."—*Rom. 8:28, 29.*

I HAVE often said to you—and it comes into my mind this morning, in treating on a subject like this,—that I wish we could forget all the theological controversies of the past. Of course this is impossible, but the wish grows intense with me. I want to look at this subject on its merits, as it presents itself to me; as I understand it in the teachings of this book. It is not often that these apostolic records take us up to the mountain tops, and permit us to take a general survey of what they conceive to be the great plan of God in the management of this world and of the races that live on it. They were so occupied, as you will readily see by reading the epistles, with the practical things of this life, that they seldom ventured to such heights. Visions were rising continually out of the form of that old civilization which existed before Christianity came, from pagan

superstitions and Jewish prejudices, that even the early Christians were, on that account, going around making mistakes and blunders. And nearly all of these letters of the apostle are occupied in trying to set them right—correcting these errors. But occasionally we are led up on the top of the mountain, and get some glimpse of a vast plan, according to which all things are being conducted in this world.

Now if we go and stand under the great bridge which spans the Mississippi at St. Louis, and contemplate its bases, its arches, pillars and complex structure, we will be impressed with the greatness of the thought that conceived it. The reflection comes to us, that this was once a thought, that the whole thing existed as a thought in the mind of a man, before a stone was laid. And if we could remain there, and had architectural knowledge sufficient to understand the relation of one part to another, we could get the whole thing in our minds; we could realize that thought; and so with everything else. The dimensions and proportions of St. Peter's, in Rome, were first thoughts in the mind of Michael Angelo, although it took many years after his death to make them visible; but these were his thoughts. And so, when we take up the whole length and breadth of modern knowledge, in its widest extent, not only the solar system, but all the systems, not

only our world, but all the worlds, we have simply a thought that was in the mind of God; once a thought which afterwards become visible to the eye of man and to the eyes of angels. And now we are studying it, to see if we can take in the thought and the work of the great Builder.

This text which I have read to you this morning, as I conceive it, is an attempt in the mind of the greatest thinker among the apostles, to take in the vision, and see if he could hold in his mind the thought of the Christian system as it was before its development in the history and experience of men. "Whom he foreknew he did also predestinate, to be conformed to the image of his Son." We are met with difficulties in our minds whenever we undertake to grapple with words like these, and the thought that they contain. If we think of a being that is infinite, that is Omnipresent, we know that there can be no such thing as foreknowledge to him. There can be foreknowledge to a being whose life is made up of yesterday, to-day and to-morrow, of this year and the next, but to a Being who is a spirit and has no relation to time or place whatever, who has no no past and no future, there can be no past and no future. An infinite Being—how can there be foreknowledge to Him? We have to make God like one of ourselves, and his life

to be like ours, to attribute foreknowledge to Him. But he has no past. He has no future. His life is infinite and eternal. To God there can be no foreknowledge. The word is an adaptation to human finiteness. What God knew eternally, and knows at present to all eternity, was made known, and my life being made up of these few moments, these things having been known before I was born, to me it is foreknowledge, not to Him. And we are compelled, therefore, to take the phrase and by the very necessities almost of our mental structure and of our relation with the universe, in order to make it intelligible to us, to attribute our thought in some measure to Him. And that is the reason why it is placed in this manner before us. The deepest thought perhaps in the human mind is this question of predestination and foreknowledge. Now, all great forms of thought are liable to misapplication. Our fathers, when they got hold of some vast question of human thought, made mistakes in applying it. We can account for these mistakes and for the mistakes men have made in all directions, when we consider the thought itself. One hears a great deal said about predestination and foreknowledge—not in the church, for that has passed away from the church—but the scientists have taken it up and Calvinism now gets its tremendous blows from the realms of

science. In their account which they give to themselves of the structure of the material universe they are brought face to face often with that thought. Yet it is rooted and stands there in the human mind, and may stand there forever as part of our experience, part of our thinking, part of our nature, from which we cannot escape. When you have a conception of the universe, as we see it is planned, there is a thought behind it, and that is, that it is God's way—the thought of the great God. We cannot escape these words—foreknowledge, predestination. It was marked out before we saw it; before we were born; existing always. The application of that thought to the universe is where that controversy comes in. But I am not going to discuss the controversy; it is not at all a matter in which I am interested to-day. I wish to call your attention simply to what I conceive to be the meaning of this great thought in the mind of the apostle.

In the physical world as well as in the human, in all nature outside of ourselves, there is foreknowledge and predestination. I mentioned to you recently—and now we have the same thought along another line—that the modern conception of the manner in which the material universe has come to us is entirely different from that which was in existence when we were young. We have not given ourselves

time enough, we have not given the world time enough, nor room enough, for the play of these vast forces and the processes needed. We now know that. We have seen the whole thing as originating suddenly; six or seven thousand years was not required; the fiat was given, and the world grew as we see it. Now, there is no educated man thinks that. I am not going to take up this controversy about Moses at all, I am looking at the fact, and I tell you that no educated man believes any more that this universe was created instantaneously, as we see it now, or in a few thousand years. What is called the nebular hypothesis is almost as universally accepted as the knowledge of the law of gravitation, a conception that you are perfectly familiar with. I need not go over that except as an introduction to the thought I want to give you. All these planets in our solar system, beginning at Neptune and going one by one to Mars, are conceived of as having been originally one body of incandescent gas in the universe, and, being acted upon by the same laws that we see acting now, the simple process of cooling began, a ring breaking off as it would shrink, turning over in space, and left there to solidify into a world. We thus have a world given to us that we know. In our system, as far as we can see, Neptune was first, and then, I believe, Saturn;

after these had cooled down a distance apart, Venus; and when it had cooled down, at a distance, Jupiter, another ring; and so on down to Mars and the earth between us and the sun still, leaving the sun as it was, with its original heat and light still there. We can see the universe coming to us that way. But to reach that conception it has taken ages and ages, during which we were ignorant. Now the thought that I want to call your attention to is, that when this whole space was filled with this vast body of nebulous cloud, when it began to move, when these forces were at work, as Mark Hopkins says so very beautifully in one of his pictures, gravitation, cohesion and chemical affinity would begin, and just what we see, world after world, ring after ring, broken off from this vast circumference, began to cool down, and form; there was a plan. When it had gathered together in a body, rotating on its axis and going around in its orbit, and cooling down; there was something meant. The Author that planned it had in the first place thought of its inhabitants; it was meant to be the home of man. The body of a man as we see it and as it lives here in the world was that to which the whole thing looked, when it had cooled down and the structures of rock had formed. These have been broken up and ground into soil, and vegetation, plants and

animals began to come. Then we begin to see the thought. If we had lived in this space itself we would never have had a conception of it. After awhile we began to see, as one after another was created, the prophecy that is speaking out of the process, according to which the great light and thought of God are continuing this whole process.

We are told—not going into details at all—that the first vertebrated animal, the oldest one of which we know, was a fish, with its spinal column parallel to the earth's axis. There is an enlargement at the end of the spinal column; we have fins; and we have the form at the end—the fins—the lower limbs, the rudimentary nerves, a system, and from these the production of a perfect animal of some class. If we study man's life and body, his structure, we know that he is simply a vertebrated animal; the first one of which there is a type in that fish. Then we come to the reptilia. Agassiz and Darwin tell us that only a little more is nature specialized, and they are making a sloping angle with the earth's axis. Then a form having a little more specialized features, then one after the other, more and more specialized, to the birds, making each a little larger angle from the earth's axis. Then came the mammals, each making a large angle; and after awhile, man, at right angles. You have gone

through this in your text books at school, and you know you cannot have anything more than a right angle; beyond that you are going down again. So these men concluded, from the very fact that man stands at right angles to the earth's axis, that he is the last of the series; there can never be any more. The thought in my mind is this: somebody knew, marked it out beforehand, predestinated, that the world should be formed as we have it through these millions of years; and that it should be a suitable home after awhile for a perfect vertebrated animal—man's body. If you look just at the structure of man's body in its relation to the world, that seems to be its past history. We are told by Mr. Darwin that all these living things started from a few germs, and they have come regularly according to the order and simple method of God's working. Somehow my mind is so constructed that I have to think that God has a method to work by, because I know He has an infinite mind. I do not know how to conceive of a mind working without a method; and when I think of an infinite mind I must think of a perfect method. And when I study the laws of the universe and its tenantry I see something—not all of it—of the method that mind has followed, spreading out before me like this vast spectacle of nature. That has produced foreknowledge, so far as a man's body

is concerned. It has produced foreknowledge in nature, and if we study nature and find out its laws, we study the infinite mind anew, what its plan was and the method by which it was working.

But I want to call your attention to something else in connection with the race, which is not merely the placing of the body at right angles to the earth's axis. These laws are as to its bodily life. But there is in the Bible, and according to our consciousness, another state. God has not only made the body of a man out of this earth—that we know by the chemist's crucible—but there is something in it which came from Him. There is something in it that thinks. There is a vast spiritual life. We have only time to glance at that a little. Now we have a race—the beginning of a race, and that race that was foreknown, and planned out beforehand, who should have ownership and dominion on this planet, when it was perfected by these vast processes to which I have called attention. But here we are met again with theologies which have hindered our thinking. We start with a race at the top. We invert the whole order that we see controlling everywhere else in nature, and make the race perfect at the beginning. We think of Adam as the finest specimen of humanity that ever stood here;

that God built him up, something like the artist would build up a statue, to his own ideal of a perfect man, then breathed into his nostrils the perfect life, and then took charge of him personally, and conducted him up to all he knew. And then we have the theory of going down from that day by willful transgression, falling, falling, from that day to this. That is our theology. But it is neither history, experience nor observation, and we have to go by what we know; by what we are conscious of. We know the history of this race on this planet, and we know that it begins very low down in nature, and works up. Go where you will, in any civilization, and look below and you will find a lower order. The observation of the world, the teaching of history, show progress, evolution, growth. I know that in this vast system of humanity the current of civilization has been onward, and it has never stopped. But you ask me, "Do you not believe in the fall of man?" I tell you, No; not in the sense in which it is stated in our theology. I believe in the falling of man. On this planet every man does his own falling. No one man falls for another man. If I do that which is wrong, I fall. It is not possible for me to live from boyhood to manhood without doing that any more than it is possible for a child in its infancy to walk without falling and hurting itself a great

many times. But for the race to have begun perfect, that is contrary to all history, and to the observation and knowledge of mankind. I conceive that it was impossible. I go with the apostle back to the time when that race starts. There was a plan in the mind of the infinite Father of it, what it should be, just as there was in His mind a plan for this whole solar system when it was gaseous. There was a baby race—what man was physically, I do not know—but mentally he was simply a baby race, and the race started out to grow and advance. That is the history of it as you have it in the Bible. Like the history of any other race, you have a long period of infancy; we call it the patriarchal age. It was too young to have law. How far do you read down from the beginning of the Bible until the laws given on Mount Sinai! Now Darwin has shown, and all the other scientists, that this is a universal law in nature; that the same states that you have in the individual of any race or species you will find in the history of the species as a whole. If the individual have birth and infancy, childhood and maturity, you go back and study the race, and it will have its infancy and manhood, but much longer than that of the individual. That is the principle scientists give us everywhere, and we have just that in regard to the human race. We look back into the region

that is almost nebulous to us, beyond the time when it was said, "Do this or that,"—in the childhood of humanity. We have all that in the Bible. And then we have, after the boyhood is passed, a time when God could say to him, because he could understand, "Do not have anybody but me to worship; do not make any image. Remember this day to keep it holy. Have right thought and feeling to your father and mother. Do not take what belongs to another." There are the simplest rules that can possibly be imagined in that decalogue; yet they are the very elements of all life and morality—the first things that a child learns everywhere, whether read in the Bible or not. When your infancy is passed, when the time comes when you are old enough to understand, and your mother says, "Do this," or "Do that," you come to Mount Sinai. And then you pass through this education, this trying and leading up. You are being trained, taught, developed and the mind is schooled in the things you must do and the things you must not do—the "thou shalts" and the "thou shalt nots." For a long period, as we read here in the history of the race, beginning in infancy, it was passing through its minority, till after awhile, when it had been trained enough, the apostle tells us, it had come to the time of its majority. And then comes the great Teacher and puts us under

another order of things entirely. The whole thing is still a plan in the mind of God, and in a man's experience. You need these tutors and governors in boyhood, but now, he says, that is behind us, and we are treated as men. God is not saying to us now, "Thou shalt," and "Thou shalt not." If you were to say to that boy, when he is twenty-one years old, "Do this, or I will punish you;" "Do that and I will reward you," it would degrade him. You cannot do that, because he is a man now. But what you can do to him now is to lay before his mind the great principles of conduct, and say to him: "Here is industry, honesty and virtue and self-respect and, at the end, the self-respect of your fellowmen, a large reward; live here and work that out." You can also say to him: "On the other hand there is idleness and vice, profligacy and the pursuit of pleasure alone; at the end of it there is poverty and the lack of self-respect, of the friendship of your fellowmen, and of happiness. That is all." And you have got to leave him alone, face to face with destiny, to work it out, using all the influences that you can consistently, now that he is a man. When this Teacher came to the world he said, "The time for boyhood is gone; the law is over." He lays before us the great principles of life, so that we can look at them, believe in and embrace them, and carry them out in our lives

and obtain the reward in the future. He that believes not, and rejects these principles and goes on his way, at the end will receive punishment.

But Paul looks further. He goes back with us and says, "Whom he foreknew he did predestinate, to be in the image of the mind of the Father. Let us study that a little. Look into your own experience. You have playing about your feet an infant. You have already in your mind an image to which you intend to bring him. You have an idea. You feed him and nurse him and keep disease away, and after awhile train him in "thou shalt" and "thou shalt not," develop his moral and mental nature; raise up his stature; make him just six feet high, if you can, and build up his character as high as you can, to the ideal to which you intend to raise him. The apostle says that is just what is in God's mind as to the character you are to have—the image to which this babe should grow; for "whom he foreknew he did also predestinate" to be conformed to the image. Then what was in his mind? What image is that? This is the thought; it is only the first intimation of the thought that I can give you in a subject as large as this. The ideal man of God is Christ. The babe of the race is Adam. The race began in infancy; it ends in the glorious, perfected ideal. And the apos-

tle tells us that, as He leads us up to these heights and bids us look back to the time when the plan was in its infancy, conceived by the infinite Father; and onward to the time when that plan will be worked out for this race, and that when it is educated and built up, it will be the image of his Son.* It is a divine ideal of perfect manhood of the infinite Father when the first child was made and put here in the world. That is the predestination; that is the foreknowledge. We have endeavored to reason ourselves out of that; but when we reason ourselves out of history and out of experience, we will get rid of this predestination and foreknowledge; and not before.

But there are some other thoughts that connect themselves with this at this point, that may appear somewhat difficult to understand. You may say, "What have I to do with it? If God has planned it, then his purposes and plans can never break down and fail, and He has seen me since my creation, and every other member of the race; and in case He raises them all up to that ideal, there can be no failure." The Universalists, on the one side, believe that we are just what we ought to be, and God will fix it all satisfactorily. Then the extreme Calvinist says, "They that are going to listen to this, whom God had in his mind, will get there." That is the way they battled about

this thing. You do not teach your children that way, but you have predestination and foreknowledge for them, like God. When your child is born and becomes a little boy or girl, you do not say, "Well, I have a plan; I have made this plan and it shall not fail." But plans often do fail. But to make the analogy complete we will assume that you will just let him grow; you need not take care of him, or preach to him, just leave it to the infant, and predestination and foreknowledge will fix the whole thing! We do not do that way. Not at all. We feel responsible for all that goes into that mind. We superintend it and we plant everything there that we can, and it will take all the life, toil and care and training of those parents to bring him up. And then we shall fail unless we get it to be his thought. You know perfectly well that if that child ever reaches the ideal in your mind it must think for itself. Your thought cannot make him a man; your plan cannot make him; your foreknowledge and predestination cannot make him. It can give him an opportunity to be a man. All this is vain if you cannot have him think for himself; if you cannot have his mind work itself; if you cannot have his character build itself; if you cannot have him build it as he goes, your foreknowledge and predestination will not make him a man at all. This is

the way we raise children in the world and this is the way God is doing with us.

Where do we plant the seed in the early springtime? In the ground for these beautiful plants and flowers. We do not see it. Nature will take charge of it—the law of God. Let it alone? No. You keep the weeds and insects and all destructive influences away, and you will have the rose, the verbena and everything else. If it is going to drink in the life; if it is going to paint itself with all the splendid shades of sunlight; if it is going to look up to the Father and smile with beauty snatched from the sun and skies, it is going to take your care, your watchfulness. Predestination did not overcome that; it offered the opportunity for man. So it is the apostle would lay these facts before us. Then he says to us, "You believe, you obey, you grow." And after a while you reach the ideal. But what is the ideal? The ideal, in God's mind, of a man, is Christ Jesus. He is God's plan. Listen to what the apostle says—and all this whole statement harmonizes with it: "Whom he did foreknow he predestinated"—that is, he planned—"to be conformed to the image of his Son." In the mind of the great Father everyone is recognized, like the first image of his mind. So he tells us, when the whole system is wrought out, when the race has grown up, he will

simply be the "firstborn among his brethren." This is Paul's conception in regard to it. Then he gives us his reason: "Whom he had predestinated, he called." That is the reason he has sent this man with that great message of life, light and truth, calling on all the world; and when men were called, heard that word and believed it, they testified. And they grow to that image, until they are separated from sin and the love of sin, into the righteousness and the love and character of God; yet in the mind of the infinite Father justified man is growing up in the light of his plan. You have the gospel of Christ calling to you; you have the faith in the Son of God on the ground that you are justified now, and in the lives of just men you are glorified. The law of love and truth shining all about their lives, these men were ascending to the glorious ideal, which lay in the great mind of the great God. And He is calling all, after a while, to that goodly company, and when they are all gathered home; when they are all complete; when they have graduated through this school of God, the infinite Father, then our destiny surpasses any conception we are able to form. "We do not know," says one of the inspired men, "what we shall be." But we know this: we know that it is part of the plan of infinite love, infinite law, infinite wisdom, that we are to be

"like him." That is the plan. This foreknowledge, predestination—not theology—but that plan in the mind of the great God that you have seen working throughout the world, through nature, through history, through plants and animals, is now working along the line of the human race, and God is holding before you still the eternal ideal. When you get there you will be glorified, the brightest in nature and the brightest in history, according to God's plan. But we cannot be glorified, we cannot shine with the light breaking from within ourselves without being just and obedient, without culture and growth. Do not think of it now as an ideal merely; think of it in connection with yourself; think of it in connection with your life. Along the line I am traveling, brethren, I can see how it could be said that He, the glorious One, is simply "the firstborn among all these brethren." In that light, in that character, in that place, among that assemblage, in that position, in their happiness, in their glory, the glory of the universe, he is simply the "firstborn among many."

L. of C.

REMARKS AT THE COMMUNION TABLE.

There is a great principle in our nature that underlies this part of our worship. We lose much if we think that all these commands are arbitrary, to see if we be faithful one with another. That is very shallow thinking. They are placed by the eternal laws, every one of them. You know it is a law of the universe that men grow into the likeness of what they love and admire. We have whole nations illustrating that fact. Mars was the supreme god honored by the Romans; every man became a soldier. When the heroic gods were worshiped, by the Greeks they became heroic and almost demi-gods, and nations which have worshiped, like the people of India, with great theologies and misconceptions, you see where they grow to. It is the same principle you see in that window there; the plant, so long as it looks up to the sun, takes its color, breathes its breath. If a man looks at this ideal life he will look like it. He has provided this feast, that we, week by week, may behold that spectacle of infinite and everlasting love in the cross of Jesus; to look at it goes to the very center of the soul. See how it glorifies and beautifies the whole universe, as you see it in Christ, reveal the infinite mind of the Father. And he wants us to look as often as we can, to

have our heart drawn with all the force in it toward that glorious image so that we may be like him. Some day the real fellowship will begin and then these symbols will not be there. The fellowship of heaven, the communion of the saints of God in light above, is here in type. Let us look at him through these symbols and some day we will see him and be like him. Let us thank God for this privilege.

VI

SALVATION AND RETRIBUTION

If the word spoken by angels was steadfast and every transgression and disobedience received a just recompense of reward, how shall we escape, if we neglect so great salvation.—*Heb. 2:3.*

"How shall we escape if we neglect so great salvation?" I will occupy the time this morning in calling your attention to this old text. The only way that I can preach a new sermon to you is to preach it from an old text. A great many sermons that I have preached in my life have gotten too old to be preached again, and I have tried to preach all the new ones I can. But the texts are old. I suppose there is scarcely a verse in the New Testament that has a sermon in it that I have not preached for you in the thirty or more years that we have been here together; and still these old questions of Christianity get larger and larger and newer to me year by year. I have been watching myself as closely as I could, and when the truth begins to get old, when sermons, and subjects and visions of truth get old to me, I quit. No man has any right to preach unless the Bible is eternally bringing up to his thoughts new things, new conceptions of old things, the widening of views which he had

before. And when it ceases to do that for me, I know that my mission is over.

Now we can scarcely select any theme, that, so far as hearing is concerned, would be more trite than this word "salvation." And yet, there is not a theme in the whole New Testament about which there has been so great a change of thought, in the last fifteen or twenty years, as about this. The general conception which preachers and people had of salvation twenty years ago has not become untrue, but the point from which we view it has been altered; the point from which we look at it now has changed; and it has become a newer and larger thing, a much richer and grander thing than it was then. I think perhaps that it has practically led us to looking at every side of the question of retribution. A quarter or half a century ago we had a mechanical way of looking at this matter. The idea that we had, or that great numbers of men had, was that hell was below our feet—a vast, roaring cavern, with burning brimstone and flames; and that salvation meant to escape from all that. Some of us are old enough to go back in our lives to the time when that was effective; when it was sufficient to alarm and stir the hearts of men; and the talk about salvation was to think of getting away from that pit, or we would fall into it. And salvation then was consid-

ered as passing through a sort of process, a church process. And we were to believe this first, and that next, and that next; and when we got to the third point, we were saved! That was the idea of salvation—just a mere process. Each of the great churches in the world was equally sincere as far as this saving process is concerned, and they believe it yet. We have a certain consensus of doctrine which we must look at, and be ready to sign it, and, believing it, we do certain things; when we do these things we have complied with all the doctrines as required of us, and therefore we are saved. There is yet a good deal of this mechanical view of salvation in the world, but we are getting more real now, yet not altogether. Saving people in our time has become a profession. We have professional soul-savers, evangelists, they are called. They will bring in sinners, and work for you at sixty-five dollars a week, and guarantee a hundred souls saved! And they devote themselves during their whole lifetime to just that business. That is too mechanical and professional to suit me. Maybe I am too old-fogy in my notions to understand it. And we have a good many of these professional soul-savers now.

It is a very easy and mechanical way to do business. Take a man with some imagination and some emotion, some religious feeling. He

sits down and thinks up all the touching incidents that he has heard or read about. He stirs the people's feelings and excites them very much. He requires just a little knowledge of Christianity, not much. He goes into a community and gets an audience of a thousand people, works them up, and when they go through the process they are all saved. He calls them saved people.

But the idea of salvation to me is a much larger one than that, and I think that the masses of the people are growing more and more into it. We have in a good many places in the New Testament a process indicated very clearly, of what salvation is; what a man is saved from, if he is saved at all, and the degree to which he is saved, and the degree to which he is not saved. Now, I recognize the fact, as fully as anyone, that when you go to the world to have it take on Christianity, to have it become Christian, the first requisite is, to induce men to turn around and give themselves up to Christ; as we say, obey the gospel. We have a good many phrases by which we express it—the process of having these people saved—in a very narrow or rudimentary sense; in an introductory sense, and that is all. To be saved, in our view, is a vaster thing than that now. The apostle says that under the old dispensation "every transgression and disobe-

dience received its just recompense of reward." He might have said, that is true under all dispensations. The moral laws of this universe do not change; the ways of applying them may change, do change, but what is morally right now will be morally right forever. What is right in one world will be right in another world; and what is wrong in another world in the eyes of God will be wrong in this. God has shaped and formed the moral universe as he has the natural one; that when you do wrong you violate a moral law; and the law asserts itself and says, "you cannot escape." You may think you escape; we all think we escape when we have done wrong and committed sin, as we say, but we simply deceive ourselves. If God lives, if He carries on this universe by a changeless great process, there is no wrong a man does at all, of which this will not be true; it will receive its just recompense of reward. And the consequences of wrong doing will just as certainly come as any effect in the universe of God follows its natural cause. We know that. It is not a mechanical thing at all. The condition in which a man is placed is an effect —not something created by law. It is an effect of great moral causes, issuing in the passions and appetites, and in the consciousness and the thought and habit, producing effects on the soul.

We are talking not now so much about having a bookkeeper in heaven. We used to have an idea that God had a bookkeeper, an angel, who watched every man, and when he made a misstep he put it down, and if he did a good act he put that down; that he had a book containing a record of our thoughts, feelings, good and bad; that he had a court, and brought you up there, showed you the book, and counted up one side and then the other, and every man received according to his deeds done in the body at that time. This was perhaps the best thing men could think in those days. It may be the best thing for a great many men now to think—a mechanical conception that we derive from our conduct. But when we think of God as a vast, infinite, omnipresent spirit, always about and in you, we cannot think of a court-house, throne of judgment, a book and book-keeper. He has so shaped the nature of man that he is a kind of self-registering machine. I have heard of self-registering things. A carriage is made with a self-registering apparatus that puts down every mile traveled; when you get to the end of the journey, it has the record. We are imitating God when we do that. He has made man's life that way. He keeps a record in your conscience, memory, heart, of all your life, thought and action. This soul of man is self-registering. The book is the heart,

the conscience, the moral nature of man, and when you do wrong you hurt that. When a man does wrong he hurts himself; he distorts his own nature; he dwarfs his own soul. He puts it out of his power to become what he would have been if he had never done that. We have that kind of a nature, and we are beginning to see that now; and what we want is deliverance from the condition into which man brings himself when he has carried that self-register until it has become an alarm to the eyes of his own conscience. If he can be woke up to see it, we want him to stop hurting himself, to give attention to that side of his life that will help him out of this condition. The coming of the gospel of Jesus Christ to the world is God's great power to show a man that, to reveal himself, to make him know his own soul, and to win him to all the love, beauty and power God has, and away from the other selfish life. This is what God wants. It is said in this book, that Jesus Christ and the gospel is the power of God to save men. And I do not think He has any other power for that purpose. He has omnipotence to create worlds. He has omnipotence to manage worlds according to law and method. But to build man up, to deliver him from himself, from the condition in which he has placed himself, from the state in which he finds himself, to save man, all the

power of God is in Christ. He does not save man by mechanical force at all. That would make Him a God of force, and man a machine.

The idea of a good many is, that if we get along and do pretty much as we please, and indulge in what joy, pleasure, sensation and everything else we want to do in this world, just before we die, the eyes will be opened and we will see God, see right, see the universe in its true light; then we will look back on our life, see how bad that has been; and God by some great power, will turn us around and save us. Well, that is a mechanical conception of God as a God of force, and we are worshiping a God of truth. Now when you get out of the life of Jesus of Nazareth the truth and the moral power of that life, and the great spiritual force there is in it, and bring this power to bear upon the soul of man, if that does not save him, I do not know any other power in the universe that can.

Christ presents to us a better idea of God, a better idea of our relationship to him, a better knowledge of the truth, a better way of enjoying, living and feeling, better aspirations, hopes and motives. He shows us all that is right; shows us that high pathway on which a man may walk and be a man; takes away from him that relationship to the world that surrounds and holds him. Man has a side for pas-

sion, for feeling, for the animal, and when he loves God these faculties tend to love and find enjoyment in the pursuit of Him. If not thus directed his life will be godless, and every godless life is dwarfing itself, deforming itself, hurting itself; taking away its power for good, sympathy, enjoyment, while the man is living that way. What a man needs to be saved from, is himself. Ignorance is a fearful thing in the soul of a man. He wants to be saved from it—ignorance of God, of right, of truth, of all the applications of moral principles. We have met men—we often see them in that condition—who do wrong and do not know it. They can violate what we call the high obligations of gentlemen, and have no knowledge of it at all. You see the condition in which a man like that puts himself; you feel sorry for him and regret it. But the man does not know; he has no conception of just how he ought to act as it relates to the behavior of a high-toned, moral gentleman. Of course that is ignorance; if he were not ignorant you would take his conduct as an insult. Put yourself in that position and think of what God expects of man in his treatment of Him. Think of a man walking about on this planet insulting the infinite Creator, to whom he is under eternal obligation always to act in his true relationship, and not know it; insulting His glorious and infinite Father

every day! If you tell him so he is surprised. He didn't know anything of that. A man needs to be saved from that condition, to have his eyes opened. A man needs to have right conceptions given him of what character is—the character of God and his own character, to be placed in true relationship with salvation in its large sense.

This thing of going through a form and having sins forgiven and starting, is in a very narrow sense to be a Christian. To all men He says, Here are the great moral laws of the universe of God, and the transgression of these, the leaping over God's law and commandments, which exist in all the relations which men sustain to one another in civil society and moral life, will surely result in self-destruction. He says that these work their own effect; they receive their just recompense of reward. And Christ has come to save us from this condition, to save a man from himself.

Just take that one vice — selfishness; that sums up all the other sins, the crimes, the deformities of the human soul. I think if there is one word that God would hate with all the infinite power of his own nature it is that word selfishness, each man living for his own gratification and interest. There is not a sin that humanity can be guilty of that cannot be covered up under that word, selfishness. To save

a man from himself—how can you do it when his soul has become selfish, and always becomes blind as it becomes selfish. It loves itself first and everything else in the universe next. How can you save him from that life? He may believe your doctrine to be just as true as if Gabriel announced it. He may make his confession like a saint and still be selfish. He is not saved from his selfishness. How can you save him? He has made some kind of a start, but it is not a thing to be done by a mechanical process. Salvation is too vast; it takes man his whole lifetime to gain it. The only way I know of is to show him the true life of Jesus. Ah, it is impossible for one to look on that life without seeing his sin, without seeing the God of infinite love. That life is a presentation of the very heart of the infinite Father among selfish men. It unfolds itself here before the eyes of men on this earth, a life of absolute love that surpasses everything in this universe; and the only way to save us from our selfishness is just to show us his love, and not only to show it to the eye of the senses, but, as the Apostle Paul says, to the eyes of the heart. The heart has eyes to see, to adore and to follow a life like that. You cannot save a man from his selfishness any other way. God presents a vast power—this infinite and eternal magnet—this life of Christ

Jesus—and you want to follow him through his life; see what he looks like; see what he is; willing to make sacrifices, not for his own comfort or pleasure, not for his own convenience, wealth or interest, but for the good of mankind. He desired to save these men wrapped up in the darkest pall of selfishness, misery and woe. He wanted them to open their eyes and see that infinite beauty; to bring them out by a life-long look at that eternal idea of unselfishness, of love, service and universal good. And when a man gives his heart to that, he only does the best he can; that is all any of us can do. Keep trying, keep looking, keep serving, getting a little way further and further from selfishness, nearer and nearer towards God, and to that world to which we are all sure to go. He proposes to save us that way, and no wonder he calls it a "great salvation."

Look at the man whose evil habits have gained dominion over him. I was talking to one yesterday—a man who, without thinking about it, had become a drunkard. Little by little the habit grew as he indulged, until it had captured him. He is in its power now utterly. You cannot save him, just by talking to him. You have to give him life and character, something that will impress on his will the true idea of manhood; that will wake him up. The trouble with sin is that it blinds the eyes that

would look on it; so that we cannot form an estimate of its sinfulness. The more you sin in any direction the less you think that sin sinful. The more a man indulges a sinful course of life, the less wickedness he sees in it. It needs this power of God in the form of light, truth and love, the high life of this divine man, to lift men. This is what it means by the "great salvation;" this is what it means in human nature, as we see changes and experiences in ourselves; and then think of a man like Christ, of a man delivered from these hindrances and obstructions and weights that he has put upon himself. All men have conceptions of God, of Christ, of life, of the service that life is going to render to the universe; but think of the vast difference in the conception of a man ruled by selfishness, and of a man saved from himself! Saved from himself, not from some burning cavern down below. It is not some fearful place somewhere which some have pictured, with implements to throw you into the flame. The trouble is, the mind of a man is the cavern; there is the serpent, there the deformity. And often the man comes down to the last part of his life, having made away with himself, and he starts out into the eternal world deformed, blinded, his capacity for happiness all gone. Think of that—a man living through this life, coming to the verge of the eternal

day, where he is to live forever, and he has hampered himself and taken away the opportunity, destroyed his power of seeing, thinking and acting! He has destroyed his power of enjoyment. This is what we are doing; this is the evil. This is a belief as different from the old conception of hell as the two places are different from each other. If I had to drop into an abyss and some one take charge of me, and punish me, that is not much. But if I am to poison myself, disease myself, ruin myself, take away my eternal opportunities, and all my powers of enjoyment, seeing nothing, and loving nothing in heaven, and the angels saying to me, "Thou art the man"—that is judgment. He is saying to us every day, in the lives of good men, and in this book, "Thou art the man!" He wants to save a man from that, and that is the reason why this salvation is very great. Why, it presents to us the whole world of life and the whole universe of love; and an eternity of activity and happiness; laying it there before the soul of man, asking that you love that, in contrast to this. It is the choice which we have to make. If God gives us the choice—the only beings we know of in the universe that have it,—what a vast salvation this is, taking in the whole lifetime of man! The man closes his eyes on this world, with its evils, its sorrows, its diseases, its pains and

toils and doubts, and opens them on what we conceive to be the fragrance, activity and happiness of eternity. That would be a salvation, but it is a salvation just in proportion as we prepare ourselves for it. Let us never forget that. That is what God wants us to do; that is what he asks us to do. He places us in the discipline of this world, and under these circumstances of discipline and patience, self-denial, virtue, self-control, so that when we lie down and close the eyes upon the sun, moon and stars, that very instant we open them on the raptures of the world beyond. What a great salvation this is! It began to be spoken of by the Lord. It has been confirmed unto us by them that heard him; and by this word they are speaking yet; and those that hear him are coming with their message, day by day, all through their lifetime, with their suggestions everywhere, still speaking, still confirming. There is not a man in the world whose soul has been touched with this glorious, powerful vision, not a man who has said, "Get thee behind me, Satan," but knows and feels the truth of that real life that Jesus mapped out. And if there is needed a proof confirming this great salvation I have his own life before me, the life of the Son of man. In addition, every man walking in self-control and righteousness is God's perpetual miracle

before the eyes of men, showing that this Gospel has power to save. It is still a wonder, and a marvelously great triumph in human nature—this saving men. Men are going out of this world all the time; we have seen them. They shut their eyes on the cares, bereavements, troubles of this life, and open them in the realms of infinite and eternal light. They are doing that all the time; and the apostle says, that is salvation. How shall we escape if we neglect it? There is a word that covers the whole matter. If we neglect this; if we do not take the opportunity; do not pay attention to these delicate sensibilities God has given in the heart; do not feel any concern about these great principles of right that unfold themselves—how can we escape? It is a most marvelous word, yet you have been told it a thousand times. You need not do anything violent. To destroy your property you need not take fire and burn your house; it will go to pieces if you let it alone. You need not burn up your farm; let it alone, neglect it, and see what then becomes of it. In your moral and spiritual character no great vice or crime need come in to destroy it. Just let it alone. Shut the eyes of faith and of the vigilant conscience, the readiness to hear God talk. Refuse to notice those divine influences that are brought to us day by day. That will suffice. Neglect

does the fatal work. If I answer this great question, How shall we escape if we neglect so great salvation? I will say, there is no escape.

REMARKS AT THE COMMUNION TABLE.

God our Father knows us and he knows all our tendencies and our dangers. He has just the kindness and tenderness of the parent, only he is infinite and we are finite. He knows the little weaknesses and dangers of his children. He sees that we are in great danger of neglecting our opportunities; and this is the reason he holds before us himself; this is why he holds that divine life before us in this ordinance. He wants us to see it, think of it. We think we know better than he does; like all children we think we know better than the parent. We think we can omit this service and drop it out; that it will not affect us. But God knows best. He says, there is the great danger of the human soul; and I want to hold before your eyes always, if possible, this unselfish life of love—the love of Jesus Christ. That is what this institution is to celebrate. It is to bring that whole life before us in these symbols. It is part of the great process of salvation, to save us from neglect and save us from vice. Let us thank God for his goodness.

VII

THE THREE WORLDS OF REVELATION

For unto the angels hath he not put in subjection the world to come, whereof we speak.—*Heb. 2:5.*

THERE are two or three words in our Greek New Testament translated by the English word "world." I shall call your attention to-day to the concept that I have formed of the use of this word. I dislike very much to refer to the original Greek, for of all places in the world the pulpit is the most improper for anything like pedantry. But we are not able to give the conception which we have without mentioning the Greek words which are rendered "world." The English reader of the New Testament would not get the distinction which is made clearly between the uses of this term, and yet there is a vast distinction in the fundamental thought at the bottom of these words which is ever confounded. Not that I believe there is any talismanic power in words. In religion we ought to study meanings rather than words, just as we do in nature. Words are of value only as they express our conceptions of things. I know that since the Reformation there has been a discussion about the

Bible, growing out of an idea which still reigns largely over the human mind, that there must be infallibility somewhere for man; and in that controversy infallibility has fixed itself on the words of the Bible, and that has been really followed by a mechanical theory of inspiration, which has given us several hundred years of the study of words. I suppose it has had its value; I know it has done vast harm in enslaving the human mind to words. The mind ought never to be enslaved to any word, only to thought.

Now there are three worlds for man; and there are three words used to designate these worlds. Moreover, these three words are used to distinguish the three relations that men sustain to the vast order of things that are called worlds. I am not quarreling with those who do not so translate them. I do not know that there is any better word than "world." If I had to translate them now I would hardly know any better word than has been here given. We have the word *cosmos*, which is almost an English word. Our word, cosmographical, used every day, is an adjective derived from, and used in the sense in which the Greek word is used. This meaning is used oftener than the other two, and there are not many words in the entire New Testament that have more varieties of meaning than this word *cosmos*. It has particular reference to the world

we live in, the world about us. The idea is so large that it is vague and most difficult to form a conception in regard to it. But the Greeks were very accurate as far as their knowledge went, and they were very acute observers of this universe about them. They had discovered a beautiful order in the great processes of nature. They had watched the procession of the stars, the coming and going of the seasons, and they had seen about them all the order of nature—a vast and glorious beauty. They were worshipers of beauty, and they used a word that has both ideas in it—*cosmos*—the idea of beauty and of order, for they belong to each other. There is one use of it in the New Testament which is as good an illustration as any I can give you. The Apostle Peter, in his directions to the Christian women in regard to a thought which he was very anxious to impress upon them, said: "Let your adornment"—speaking of their apparel—"be not of gold, silver, braided hair" and all that, "but a meek and quiet spirit which in the sight of God is beyond price." Another interpretation by those who lean towards paganism makes it a prohibition of adornment; but there is nothing of that sort meant. The one was affirmative, the other negative. The apostle had in mind the articles that go to make up a beautiful dress, the apparel of Christian women. He takes it and

arranges it in an order that gives the finest picture and he uses this word *cosmos* to express the order and the beauty. There is beauty in it, but he says let the *finality* of the apparel be moral beauty; let that be the supreme thing. This will be a good illustration of the elementary concept of the thought in this word *cosmos*. It has a very large application in the New Testament. It looks always at man in his relation to this *cosmos*. If you take a Greek concordance and look at the usage of the term, you will see that the real man is always looked at in relation to the world; he lives in all of those things that are necessary to his life here. It is all comprehended in the different uses of this term, whether it be in the process by which he gets his living out of it, or in the organizations, political or religious, that he forms. It is all expressed because it has order and beauty. There are two or three hundred usages of it looking in that direction, but this will suffice. The very word itself will express to your own thought, even in English, its varied meaning. I want directly to call your attention to your own life as it relates to the world that is represented by the word *cosmos*.

We then have another word which is used nearly as often. Its meaning is rendered by the English word *world* in nearly all of its uses, and that word is *aion*, of which we all know the

meaning. We cannot separate the use of this word from the idea of time. But in reading along through the English, you would not notice any distinction, unless you had the Greek interpretation before you; but whenever it occurs it gives the idea of *time*. It contains also the idea of the population, the human race, its activities, the variations of its life and civilization. It tells all of this as it relates to the centuries, to the ages, to time. We needed this word, we need it now. We look at the earth, the stars, the rivers and seas, they are expressed all in one term—*cosmos*—the world. When we gather up in our thought, which we have to do, the procession of the ages and what they have brought to us, or what we have now—the summing up of all the time that has gone, we have in our thoughts the industries, the pursuits, the achievements of the men that have lived on this planet, in the different departments of human art and excellence, and we say *world*, and we mean the world of men, as they have come down through the ages, and we use the word *aion* in that sense.

But we have another word which is used in a different sense from either of these; it is the Greek word *oikoumena*. It is a participle from a noun, which means *house—dwelling place;* and the Greek verb is *oikeo*—to dwell in that house; and the participle used as a

noun means a dwelling—an habitation. And we needed that word also. I want you to feel that this New Testament is not a narrow thing; it is wide. It knows of all these worlds that man's life needs, and I want to speak of them directly in that relation. To give you an illustration of your own life: You come into this world as a place where you work and think, move about and unfold your activities; and all that you do in your pursuits, in your occupation, in your profession, are your efforts to have relation to *cosmos*, the world. You live on and work on; but if you live your three score years and ten, you are looking forward to what you can accumulate. You look at this year and the next year and make your calculations; and when you get to three score years and ten you look back at your activities and energies all along through your *aion* or age. You have been trying to make yourself a home, a place to live, to gather the means of living, so that when old age comes you have a habitation. So that when you look at the passing away of the years of all your lifetime, there is another view of life from that when you look at the attainments, the achievements, what you have accomplished. The *dwelling* that you enjoy—that is your world—your *oikoumena*. We have it in every life, and this is the view which the Bible takes in a large sense, in the sense of the

race, the world. He lives in the world—*cosmos;* the centuries, the ages, through which he has been going are the world—*aion;* the home to which he is going is the world, *oikoumena.* Your coming into this world, your activity in the field, in the business houses—all these efforts have an object, a purpose—gain; take that out and they mean nothing.

Now, then, if you take the New Testament you will see that it was the first book that was ever made that gives us any just conception of man at all; and we have no adequate conception of a human being outside of that view that is given to us in the unfolding that is illustrated in this book. I do not think I am speaking in an exaggerated way at all. I know there were great minds and great men, mighty spirits, before we had the New Testament, and before we had very much of the Old Testament. I know they had no adequate conceptions of a man in these relations in which he comes to live, and how to live with reference to a final dwelling. I think there is no worthy conception at all outside of what we get here. Now, then, if we ask ourselves—for this is the question that comes before us—what is man? what is he in relation to these worlds, to this world, *cosmos?*—of course it would take a very long time to give even a fraction of his activities, as it relates to the *cosmos.* Man is

very great if he had only this one world. And suppose he just had this; still he is great, because he has builded up vast structures of life that relate simply to the *cosmos*. His civilization, whatever that may mean, his institutions, his government, his empire, his studies, and all those processes of life—he is very great in all these. When we talk about him as a vast builder, or talk about him as we see him achieving these great things, in the whole amplification of the life he lives, man is very great, simply as a cosmographical being, but that is all. He is not greater than the beaver and simply follows the beaver. Give him a *cosmos*, he is a builder, a constructor, an architect; he is a workman; he has built ships, and cities, roads, commerce, government and homes. He is a vast builder; he is only a *cosmos;* that is all.

Now the reason why we have to have some other world, great as he is in relation to cosmos, is because that does not satisfy him. He has other sides to his nature above these; he has needs that he perceives that go beyond that. And not only so; but when he sees, when he considers what others have done, and what he can accomplish, what he can enjoy, what he can experience in connection with the cosmographical world, there is in his nature even that which would fly above and beyond it. We would not diminish the value or the greatness

of the human intellect—of its force, of its resources in relation to this world; this is very great. Still if he has that, simply, he is merely a beaver. He is in that class of animals that build—a builder simply. But a man has more than that; he has not only the cosmographical world in which he lives, which he modifies, in which he works, which he enjoys, which he possesses in a temporary way, but he has the *aion* and the *oikoumena*. It is a very common phrase now to say of man, he is the heir of all the ages. We can say it in a general way of our civilization and the time in which we live. We are literally the heirs of all the ages, of the men who lived in the years as far back as we know about man at all. Each age has gathered out of the universe what it was able to collect, and has transferred it to the next, and that to the next; so that we have the results of the human mind and of what the human hand could achieve in the ages that are gone, summed up now in our civilization. We want a word that will express it, and that word is *koumena*—the world. We have the ages, the world of history—*aion;* the era of science—*cosmos*. *Aion*—the world of history, is the world which gathers up out of *cosmos*, puts it on record and transfers it to the next age, and that to the next. And so we have looked back and taken into the eye of the mind our concept of the vast multitudes that

have lived here in their activities, and feel that they have handed down to us this heritage. This word *aion*—the time-world—occurs a great many times in this book. Then we have, as I have given you an illustration, the other word, to be looked at in regard to the race, *oikoumena*. And this brings us to the great question of this whole consideration. Out of the processes of commerce, out of the flow and movements of the ages in their accumulation, over everything, has the simple purpose been to bring man up, to grow him up to five or six feet high, to feed and clothe him with all the improved processes; to make a transfer to another age, and let that work on and improve him still, and go on, age after age, forever? This is the question. There are some great minds in each age. I think they are not very numerous in this, but the age remembers, and I am still speaking of the two worlds in this reference, *cosmos* and *aion*. In this way we have what is called now in philosophy the worship of humanity. It is believed in this view that men, by the use of all that God has put in the whole cosmic world, in the enjoyment of all that comes to them out of the procession of the ages, are lifting up humanity, making man something greater, something higher, more refined, more cultivated; giving him more power; and all they can see, as they look down the

everlasting ages, is the unfolding and perfecting of humanity. And they tell us that the worship after all is humanity—a perfected humanity. Well, that would be much if we had just these two worlds. A man having simply these two worlds has got to look at them; that is the only hope he has. But that does not satisfy. Why, then, he would be just like the trees of the forest. They grow up and when they fructify and hybridize, they blossom, and another race of trees begins to grow; these die, the individuals perish. We have the same thing in our fruits. You can raise a race of peach trees, make them hybridize and blossom and you raise better peaches; but the old ones are all gone; better ones are raised; and these raise some better still. They pass away; the individuals perish. So we are told when we look at the botanical world that nature has a supreme regard for the race but cares nothing for the individual. The individuals all go, like the leaves dropping from the trees; and the trees themselves go, but nature has improved them, and this goes on and on forever.

That is the conception that we have when we look simply at man and his relation to the two worlds, *cosmos* and *aion*. But we then have another world to which man is related and it is referred to in my text—"unto the angels hath he not put in subjection the world to come

whereof we speak." This is brought about by a view which the writer has been taking already of man. He said, looking at the *aion*, "God, who in times past"—in those old ages—"spoke to the fathers by the prophets, hath in these last days spoken unto us by his Son, by whom he made the *worlds*." It is *aion*, with reference to that life when the ages were set in order. It is a word there in Greek for the purpose of making the Greek scholar know what *aion* means—to arrange, to set in order the centuries as they have relation to each other.

In the past all these races of men have been looking at one life. Jewish angelology was at that time a vast institution. Not only did God employ the natural agencies such as fire, lightning, the wind, as his angels, but spiritual beings designated angels, or messengers, were active agents in all the Jewish economy. The law was given through ranks of angels, and all the processes in the *cosmos* were carried on by angelic agencies. Now, he says, they may indeed do something in the process of the world; they may indeed mediate as heretofore in the centuries in the affairs of men, but there is a world which He hath not subjected to them; there is a world which belongs to man. In its formation the great Framer was making a home for another being, not angels. Hence he says, "To the angels he has not put in sub-

jection''—the world to come, to which we are going, *oikoumena;* not *cosmos*, not *aion;* it is the home. It is a dwelling place.

You see what view we have in this book of human life. If we had all that science has or ever will achieve in its knowledge, in its dominion, in its usage or cosmical force; if we had the full possession of all that has been transmitted to us by history, and then if we have all that man shall have when he is grown rich in thought, in heart, in life, in power, as he has traveled down through the ages, the place he would wish above all, would be a home to live in, a dwelling. And this is the conception which the New Testament gives us of man. I am anxious that we shall not think of it as a book that has no knowledge, although it has indeed the limitations of the knowledge of the men who made it. One of the things that makes it such a divine book to me is, that if you study these men who have reported these things to us, you can see the limitations of their knowledge. They did not know what we do; they spoke of the world as they knew it. They spoke of history as they knew it, and they knew very little about it. They left us a book in which is pointed out the earth and the heavens and the whole map of the Father, and they say, There is man. This is the reason why that question of marvel and of wonder came up in the heart

of the writer, and he gathers it from the psalmist; not merely as a builder, not merely as a transient passenger through the ages, but having a home, a dwelling place; a place to stay, to live and enjoy all the achievements of the race. We have that also—as a world. And that is the world plainly brought out in this text—"the world whereof we speak."

Now, then, we have time just to look at this effect in the coming of Christ. Immediately following this bold view of man and the universe, that has been brought to his vision; he asks the question, "What is man?" "Thou madest him a little lower than the angels." The Jewish conception was that the space between man and God was filled up by ranks of these creations, and man's place was below. But he goes back to the beginning of the record and he looks at them coming from God; and he finds that some day there shall be another man; that man should be above them all. God has "put all things under his feet;" and when the psalmist wrote that he had in his mind the words in Genesis, where it is said, when God formed man, "Let them have dominion." But the writer says that has not been accomplished yet, in *cosmos*, nor in the *aion*. Man is there still under a great many things; all things are not under him. That means in the human heart that shadow that falls upon it as it looks

at the past and the future and excludes this higher idea of Christ. He says, we do not see it yet; one generation of men comes and goes and then another, with the same joy, the same sorrow, the same toil, with a little more wealth, a little more refinement, enjoyment, a little more independence, but they come and go the same. We see the green turf cover this earth, lying over the forms of the generations that have gone; all things are not under him yet. But we see that other world; we have some glimpse of this last world, where we see Jesus placing himself with men and living with them—the one form for which the ages were set in order. We see him, a little lower than the angels, and if we continue to look, we see Him "crowned with glory and honor," and this not for himself, not merely for his own attainments, but it was for every man. The individual survives. We are not like the trees that all perish that better trees may come, and these die that other and better may succeed. But, he says, every man is going to live; every man is interested in the unfolding of the world as he has come and shown it to us. He "tasted death for every man."

And this brings us lastly to the conception I want you to have to-day. It will make us think more of God, more of the vast design of the infinite Father, more of this book that un-

folds to us his plan; it will give us a higher conception of ourselves, of our life, of our destiny. If you look at man in his relation to the world, where God has placed him, does not this harmonize with the experience of mankind? Do not reason and the intuitions of the heart of every man harmonize with this glorious view brought by the Christ? Why should there be a *cosmos?* Why should there be barbarian populations to fill it? Why should there be ages to come one after another, if there is nowhere to go, if there is not a place to stop, if there is not a home to dwell in? Why should there be any change? Why should there be hope? Why should there be these expectations of the human heart, as we look up at the stars under which we are working and see men passing away from us? If all these things are to move on forever and forever, and I am to arrive nowhere, have no dwelling place, and there is to be no estate for me where I can inherit what the ages have accumulated, what doth it all profit? The Bible does not stop with the two worlds. It gives us the heirship of eternity. Thus we understand the world's Savior. We see him among men; we hear him talk with men; we see him passing away. He is now in the infinite presence of the everlasting Father and conceived of by the mind as at the right hand of the Father. That is the world of the future; the one

to be inherited, to be inhabited, possessed, owned and enjoyed by man. The writer's conception is, that the angels are not high enough; the angels are not divine enough, not great enough to own a world like that. What is man? He is the inhabitant, the owner; he is the possessor of this great world; that world, inhabited and owned by man's brother. He said, "these are my brethren; I am not ashamed to call them so." High as he is, some day they will be with him: some day in the intelligence of the sons of light they will dwell together—some day, when there is no longer time, no longer days, no longer *cosmos* for man. There will be *oikoumena;* there will be the ownership; there will be the possession—of the eternal home. And this is man in relation to all these worlds, their making up, their processes, and his final destiny.

REMARKS AT THE COMMUNION TABLE.

How these thoughts repeat their significance in the simplest things of our religion! Take away the conception of the great world given him and the people about him, the great future lying before him, and what will there be for man left? A mere nothing. There is no sig-

nificance in it at all. But let me speak of that house, of the years that await us; let me feel that relation to those who love God, the spirits who have fixed their eyes upon Jesus as he goes above this world, above all this *cosmos*, this *aion;* let me feel that I am in fellowship with that life, with Him and with the Father; and let me read its significance in this simple duty —then how rich it makes me! And that is what it means to us to-day. We realize, as we think what man is, all the means that God employs to lift him by his heart, his fellowship, his love, to all that is pure and good and right on earth and heaven; how he induces him to look up; how he places for him these simple emblems. Let us thank God for his goodness.

PRAYER

We thank Thee again, Thou great and glorious Giver of all good, that with these emblems we can once more think of Thy grace and love. We thank Thee that we are brought into association and fellowship with the living and with the dead. Blessed be Thy great and eternal name! Here we feel Thy love that has come to us through the cross of Christ. Infinite Father, give us eyes to see Thy glory and Thy goodness. Give us hearts to feel that it is Thy power that brings us into closer sympathy, into that life which comes to us in the Lord Jesus Christ. Fill our hearts more and more with

that hope, the anchor of the soul, sure and steadfast. Go with us, we beseech Thee, in all our services here, and at last bring us into the light of Thy presence, into the fellowship of God, that liveth and endureth forever, and unto Thy name we give all the praise, through Jesus, now and forever. Amen!

VIII

THE LAW OF RETRIBUTION

Tribulation and anguish upon every soul of man that worketh evil, of the Jew first, and also of the Greek, for there is no respect of persons with God.—*Rom. 2:9.*

THE subject to which I would invite your attention this morning is The Law of Retribution. I have views on this question that are well defined, that I hold with perfect confidence. It may be that they are peculiar, in some measure, to myself; but I wish to present them to you this morning. There is no religious subject with which I am acquainted that has undergone greater modifications in my day than this, and I look back to conceptions that were universally entertained, universally and devoutly believed, which are no longer held by thinking and intelligent men. I see the immense change that has been brought about by that great movement of modern thought which is in the air. We cannot escape it. It is one of the wonders of the generation in which we have lived. I will not take time to remind you of the crudeness, I had almost said the blackness, of the conceptions men had on the question of future retribution a generation ago. I remember when the man who had a sermon

that he dramatized on the judgment, who could make pictures, or copy them from Dante and Milton, that would freeze the blood in the veins of the people, make them shriek and cry out, was considered one of the great preachers of that day. Now you can hear a good deal of preaching in all the ordinary ministrations, and you hear nothing of that sort. It has fallen away from the minds of men, along with many superstitions that have come down to us from the past among the traditions which we have inherited from the old days.

Since men have looked at the universe as being carried forward according to the law of causation—cause and effect—this central thought that has changed all the others—a great change has been brought about. The difference between the management of the world by miracles, interpretation breaking out here and there either from writings of the Almighty, or from angels or dreams, and the orderly procedure of all things according to that vast, infinite, universal law of what we call cause and effect—the law of causation—is deep and wide. It has come to us from a study of nature, as our conception of the forces of nature has widened and heightened. We have not got to the end, for it is infinite, but we perceive that law to reign wherever the eye of man or the mind of man can reach or see. There

comes up, then, faith in the human heart which is universal and fixes that conviction in the human mind. It is in me. It has changed all my conceptions of a hundred things in the universe, both in the world of nature and the world of mind, in the world of science and in the world of religion. And if it is not broken, all things move according to the plan in the mind of the infinite God. He has shown us that in this great law that underlies temptation. The whole concept that men have in regard to questions like this brings up before us the great problem of suffering on earth. The phenomena upon which we look, in the midst of which we live, through which our experience has been, is largely a problem of suffering. It is one that has occupied human thoughts since there have been human thoughts; it is one that will occupy human thought while human thought remains. Why men suffer all kinds of suffering—physical, mental, moral—why men suffer in this universe at all, how it came here, what it is here for—this has been the vast problem that has covered the human soul with darkness to the grave. I shall state it in this way: that suffering and sin are to each other as cause and effect; not simply by the arbitrary appointment of somebody in the universe. It is the appointment of the Creator of the universe when he made it and fixed it under that

law—that while men sin they will suffer *because* they sin; that while men are pure and holy they will be happy, in this world or in other worlds, because these laws are universal laws and have no exception. Now I have not time to argue that, but just simply to state it; but it needs a modification. I do not mean that all suffering in this world is the result of sin—the effect of sin. I do not believe that a vast amount of human suffering is the effect of sin at all. I am just as well convinced of that as I am of any position that I hold in my religious faith. And I may just as well say it this time as to leave it to be said hereafter, and I may just as well say it as anybody else. You will see that the emancipation of this whole subject eliminates from religious thought what I conceive to be the superstition of Christendom—that is, the existence of a vast Satanic power nearly equal to that of God himself, going about in the universe doing all this. I look at that as one of the darkest superstitions that the human mind can possibly hold. I shall not hesitate to state that I do not believe in the personal existence of Satan at all. I do not need any such thing in my faith. I can account for all the physical and mental suffering on this planet that I have ever heard or read of without the existence of any such being. We need the use of the word sometimes

—we need it constantly to sum up—to give us an idea of the sum of evil—that vast force that is opposed to the happiness of men on earth, and this fact originated that word. It will take more time than I have this morning to give you my conception, my reasons and my understanding of this whole question about a personal Satan, but it is necessary for me to tell you that this conception I am going to give you about retribution and suffering to-day, ignores that whole subject; eliminates it from my mind. As long as I try to account for the phenomenon of human suffering in this world with Satan in it, it confuses the whole problem of nature, and brings the entire problem of human history, with its phenomena, into everlasting contradiction. Besides, it leaves a stain on the character of the living God that ought not to be permitted to remain. I know the whole conception, and I will take time enough to show it. That conception is that God permitted Satan to come to our world and take His children, who have had no experience, and pervert them and depress them and get possession of them, and that he is keeping them—that is, the majority of them—from that time on. You will see it in all the old books on theology, that God permits it. Well, now, if I permit an evil that I can prevent, I am guilty of the effects of that evil. If I see a man about

to take your life, and I can easily prevent it, and do not do so, I am guilty of your death. I cannot think of God as guilty, absolutely guilty, of crime, by permitting it.

I give you this picture: Not long ago in a discussion with some preachers, one of them said he had a doubt about that. I said to him, "Here is a girl, your daughter, and you have raised her, educated her, loved her. She is innocent, pure, beautiful. She sees life lying out before her like a dream of happiness and joy. And here is an accomplished scoundrel that is handsome. He has powers that are inconceivably vaster than hers; he is educated and accomplished. He can accomplish his purpose, and he means to seduce and ruin her. You say, 'I know she is innocent; but she has not exhibited any moral strength, and I would not take that man and introduce him and place her under his power, but I will permit it, just to see how she will do!' What would you think of yourself?" And you take the human race in its innocence and purity, in its inexperience, in its weakness, and then think of a being whose power in our conception is omnipresent, all over this planet, and next to God, being turned loose to destroy men's souls—who will say what he can do with innocent humanity if permitted? How can you think of the character of God that way? And of this inexperience

one step further, and I will stop. This inexperience leads to mistakes and to wrong. One wrong leads to another, until after awhile, wrong having been done, the great law of causation must have its sway; suffering must come. In other words, punishment must come to these children. They have done wrong, been misled, gone astray. They must be punished. Suppose they are my children and I say, "I cannot punish them myself; I will send one of them to Jefferson City, and I will hunt over this planet and find a man who is the most malignant, the most selfish, that has the most power; I will select him to punish that little child because she has gone astray!" I have not described the baseness or the malignity of Satan in punishing the children that are turned over to him. But I cannot entertain that kind of theology; I do not believe it at all. It has dropped away from my mind long ago. Now I have this explanation to make further. I have said that suffering is the effect of sin. There are two kinds of suffering—animal and mental suffering. When I do something which I believe is wrong, which I know to be wrong, I suffer. Every man in the world suffers, who does wrong, and that suffering is the keenest and the deepest that the heart knows. That is penalty. But when I am born into this world there is sensibility. The cold atmosphere will

affect my sensibilities to a degree of painfulness. That is not because I have sinned. When I am born into this world I have to get my living with my hands, and provide for the support of my family. I pass through an atmosphere that is full of microbes and germs, inhale them and go home and suffer. That is not because I or anybody else have sinned. It is the natural suffering; the disease that comes to us out of nature; out of its natural realities and accidents. This is all about us. It is in all the ordinary pursuits of life, and it is not because anybody sinned. It was supposed once that it was because either the man himself or his ancestors had sinned. It was a part of the plan of Christ that there should be suffering. One of the most benevolent of all the provisions in your physical organism, in your adaptation to the forces of the world around you, is the possibility of suffering. You can see very readily that the possibility of suffering is what makes our civilization. The activities of the human brain and the human hand are put forth because men will suffer if they do not put them forth. It is God's vast stimulant, or spur, to bring out the energies of that brain that he has created. That is the meaning of suffering. To show you that, read that first chapter of Genesis —the picture of the first man. He was a sufferer before he fell. I know the old idea was

that there was no suffering on this earth till man sinned. We know this is a mistake now. No sensible man among us thinks that now. You read that picture of Adam in the garden of Eden. God had created him like he has you, correlated to social life. And you take a man with a heart that is to reach out, that has something to live for, something to sympathize with, and that something is not good, and see what he will do. Everybody has read the story of Robinson Crusoe—which reveals a man just in that position on an island by himself. All society was gone; everybody was gone. He could say, "I am monarch of all I survey." But he closes by saying, after he has everything that he wants, "Better dwell in the midst of alarms, than reign in this horrible place." The heart has spoken. And you have just that same picture when you read this story of Adam. He looked at everything that had companionship around him and felt in himself that same intense, keen craving for companionship, and he went to the Creator and said, "They each have companionships, but me. I was made for it, and my heart is breaking for it, and there is no companionship for me." That is the picture that we have in the Bible; and he had not sinned at all.

In the greatest book of the Old Testament, the book of Job, there is a poetic and sublime

discussion of this vast problem of suffering. The author of it has just placed it in the midst of the forces around him, and argued it out in that way. Old Egypt was then as it is now; wherever you see suffering it is believed it is because somebody sinned. He takes the best man in the world; he makes God himself say, there is no one like him on earth. And then you see the natural forces just like these you see operating now. They are metaphorical, in the sense in which I use the word, but they are natural forces. The man with his righteousness and integrity, has accumulated a vast estate of the kind of wealth they have in that country yet. But the robbers came and took his cattle, and killed his servants; another set of robbers took the camels and asses and killed his servants. You have the picture; you can find it anywhere. The natural forces played on the same feelings in the human heart. The lightnings flashed and destroyed the hope of the heart, just as they do on these plains. He could not prevent them, neither can we prevent the workings of these natural forces. And after awhile disease visits him. It is a good picture of smallpox. From the crown of his head to the soles of his feet he is diseased. You cannot prevent that. This is the picture it draws of this good man—the best man in the world. And his children—in order

to make the picture more intense—ten of them, that live around him in their homes—are destroyed. A cyclone comes down on the desert, and turning the four corners of their houses, all of them are killed. So he is stripped of his property; stripped of his health; stripped of his children. The picture is placed alone in all its awfulness before him, before the human heart, and then three of the wise men of the East—being the wisest men in the world—come and sit down and study that problem seven days without speaking. And they cannot account for it. That is the book of Job.

The first question that we shall ask now is, Why was he punished? If this man was innocent this could not have happened. And though these wise men go on with a long argument in the most glorious style and try to convince him of his sin, Job denies it. He says, I know you are wrong. First one and then another makes his speech and tries to convince him that he did sin; and if he had not sinned this could not have happened. They said, "We have heard from our fathers; we know the experience of the world; we know God does manage the world that way; we know all about God." Such men always talk that way. They say God always manages the world that way, and nobody ever perished that was innocent. But Job says, "I know you are wrong; I wish I

did know what caused this; I wish there was between me and God somebody to understand this problem; I know it is not because I have sinned. I cannot understand why it has all come, but I know you are wrong." That is the way Job speaks. In the last speech the man of God comes in himself and he says to the three men, God does not govern the world that way at all; and Job was right. You had all better get him to pray for you and make sacrifices. This was the discussion of that tremendous problem that makes the heart stand still. The Old Testament cuts the whole thing up by the roots. But natural suffering is not in this case the result of sin at all.

And when Jesus was here the same problem was brought to him in a most pointed way. The Pharisees said the same thing: "We know that where suffering is there is sin; and there would not be any suffering if there were no sin; and all the suffering came because Adam fell; we know that." And they brought him a man one day who was born blind, feeling sure they could catch him on this. So they said to him: "Master, we know that where there is suffering there is sin; but here is a man born suffering—born with the greatest of human calamities inflicted upon him—born blind. Now, who sinned, this man or his parents, to cause this?" They knew it was sin; it must have been either

this man's sin or that of his parents. Jesus says, "Neither because of this man's sin nor that of his parents, was he born blind. God does not manage the world in that way. It is not his parents nor his ancestors. God has placed us here subject to this great possibility of human suffering, and out of it shall come, some day, his glory." Jesus explained it in that way. Now we turn back to this problem that we left. There is a suffering which is a penalty, and the vast amount of suffering on this earth on that account no man can measure. Such is the restlessness, the heartache, the hurt in the soul, that men have by their own wrong action. The answer of it all comes to this: it is because they did something that caused it. If I put my hand in the flame, I will feel pain; if I do an unjust thing, if I do that which I am taught either by my belief or by my knowledge to be wrong I have that hurt that God has made in my nature and conscience. That is what conscience means. Now, then, if this is a law, it is a universal law, and supports the proposition that I have already stated as regards that kind of suffering. Now I am speaking of that kind of suffering and dishonor. Where there is suffering of this kind, there is sin as its cause. And it is a universal law. It will be true in this world and in any other to which men can

go, because it is a universal law. Newton discovered the law of gravitation. They wondered for awhile why it controlled this planet. They came after awhile to go a little further, and finally the philosophers understood the matter of the universal existence of this law. Make the universe as infinite as you can, and it is never anywhere without this law; it is universal. Just so in regard to the great law of evil in its causation; where there is sin there will be suffering in the world.

And then I go a step further, for I must be loyal to the convictions of my mind, as I have no right to trifle with them. I go further and see another law modifying this, yet in some respects fitting right up to it. Where the cause is moved away the effect will cease. There is no exception to that. In the whole universe of God if you want to take the effect away you must take the cause away, and that is true always and everywhere, in time or eternity, in this world or any other world. Then the question is, how long will a man suffer? Just as long as he sins; and he will stop suffering on account of sin, when he shall have stopped sinning. That has led to one of the great principles of what is called the "New Theology." That part of it is true. But I will show to you that there are other considerations that will modify that. Now the question

comes up, How can a man be stopped from sinning? Without taking your time for further discussion, I will ask, what power exists to stop men from sinning? They are going to suffer just as long as they sin. What power exists in the whole universe of God to stop men from sinning? I am using very plain words, intentionally. I put it in this way: All power —such is the New Testament teaching—which God has to stop men from sinning is in Christ. He has made that law an everlasting one. Now I mean by that, that when you get out of the life of Jesus Christ all the moral forces that are in it—the truth, the love, the moral power—and bring those to bear upon the human soul, if they do not stop man from sinning, nothing else can. He is "God manifest in the flesh." That is my difficulty as respects man's salvation. If the Christ, with the whole trend, as far as we can possibly conceive it, of his nature, is brought to bear on the soul of a man to prevent him from sinning, and cleanse him from the sin already committed, if that cannot stop it here, what can? This is God's power. This is Paul's conception of it—the gospel of Christ is God's power to save. God has power to make a world of this kind, but he has not power to stop a man from sinning. The physical power brought to bear upon a man has nothing to do with his feelings, convictions, motives.

It is the moral force; the motive, that is the law of causation in the great world of mind, that I am living in now, and if you cannot influence a man that way, by presenting motive, you cannot by any other. I can take a stone and put it in the wall with my hand. I can take a bridle and put it on a horse or a mule. But I cannot use my hands and a halter on you, because you are a man, you have intelligence, volition. God has made you otherwise; and I have to give you a reason; lay before you another motive and bring another power to bear on your mind. God has given us that kind of moral constitution, and He approaches us in that way. He does not ask us to respect a God of force. He does not expect to deal with us as if we were *things*, not men. He expects to deal with us in harmony with the laws that He has already given to us; and that is the reason he presents to us this life of Christ in all its infinity of truth and love. That is how he deals with us on this question of sin and retribution. He brings his power—the only kind of power he has to thwart and stop a man from sinning—to bear in that infinite tenderness and beauty in Christ Jesus, and if that does not stop us, what will?

The old conception that when a man has lived wrong, has been blinded by passion in this world, that when he dies he sees fully all

his past life, sees all the wrong and crime and sin that he never saw before; that he also sees an eternity of remorse—I do not believe that at all. That is not according to nature or God. My theory is wherever a man can repent in any part of this universe he can be saved. As long as a man can repent he can be saved. He says, when he speaks of the coming in of the new dispensation, the man that has tasted of the good word, who has been made a partaker of the Holy Ghost, if he shall fall away it is impossible to renew him again to repentance. The trouble of the inspired writer is that a man can get so that he cannot repent. That is my trouble. I can see a man sinning; he may stop; I can see him get a little deeper, and the soul becomes callous, and he becomes less sensitive. I persuade him; his mother, the church, society plead with him. He goes wrong, and does not overcome it; and he passes out of this life on that *facilis decensus averni*. What powers are there any greater than these?

Now I do not want to believe that any man will suffer forever; but I do not see how I can help it. Every instinct of my heart turns away from the picture of eternal suffering. I cannot see a man suffer excruciating tortures, year after year, without absolute suffering myself. And to think of the soul suffering in eternity, why, I have no taste for it and if it were possi-

ble for me to escape that belief, I would escape it. I tell you frankly if any man can show me anywhere any way out of it, I will gladly take that way to escape. But here is the difficulty I have already anticipated. God's power has been exerted on a sinner, in Christ and the gospel, in all moral influences, in society, in retributions that have come from wrong doing, day by day and step by step, and these have been resisted and he grown stronger and mightier in evil, and then passes on to the other side. Is God any greater there than he is here? God has stood before him. He has opposed him in every way that He could. He saw it. God has no other way to oppose wrong doers than the way in which he is opposing them here every day. He holds before them the whole system of his retribution in nature, and the love of God in Christ, and all the persuasion of men and angels every day, every hour. I say God is here, and has as great power here as on the other side. I do not see how he can stop men from sinning. If men go on suffering and sinning till they get to that degree of evil momentum that they cannot stop; until their heart has grown hard and callous, so that they may suffer and not know it—what is going to stop them from sinning and suffering through all eternity? I do not see it. Then we have the operation of the great law of God, the law that

we see surrounding us in the universe, that human society does suffer. This is how it runs; I give the illustration of a man that is given to drink. He takes a little. He does not think there is any harm in it. Nobody ever has any idea that *he* is going to be a drunkard. You know it is dangerous, and you tell him so. He says, "Well, I won't." I have talked to men long that way, and heard them all answer the same way. He goes a little further and a little further, until finally you see it is getting possession of him. You protest kindly, lovingly. He says, "I see it is wrong." But you will see him after awhile drawn by society and social life still further down. You see it in the flush on the cheek, and in his recklessness. Is there no way to stop him now? You say to him, "Here are the reasons: you will lose your influence with respect to your fellow men; you are losing your business position; don't you see you are losing your place in the world?" He will say, "I see it; I will never do it again." But after awhile his old desire comes back; you get another argument; that one would not do; he does not respect the opinions of men; he needs stronger arguments than that, and you go and say to him: "Your father and mother, brothers and sisters, are all in grief." And he will cry like a child—I have had them do that —and say he will never touch it again; I have

had them say that. And after a little while he is drunk again. That's the way he goes. The heart has lost its power. The love of the father, whose grief over it has made him gray-haired, has lost its power. Society, money, none of them have power. You go to him and say, "Look at that wife you have loved, and your children, in cold and wretchedness," and the man will tremble like a leaf. He will weep as if his heart would break, and say, "I will never touch it again." And you see him drunk again. Now, what can you do? Nothing at all. There is no motive in heaven or earth, in society, in kinship; you have no other argument, and he goes on to *delirium tremens* and a drunkard's grave. When you have a man sinning against himself and against Christ, against right, and you hold up before him truth in his childhood, in his youth, and in his manhood, and old age, and he goes out of this world sinning, how can you help it? Tell me. The great law underlying that is, if there can be infinite good there can be infinite evil. It looks that way to me. And that, I think, is what the apostle says here, when he goes to state the law by which God deals with individuals and nations with regard to character. He says, "Tribulation and anguish upon every soul of man that doeth evil." And it is the *doing of evil* that brings "tribulation and anguish." He

says, it is not because he is a Jew, or Mohammedan, or Greek, or Christian that he suffers tribulation and anguish, but because he "doeth evil." And then, on the other hand, he says: "Glory and honor and peace to every man that worketh good;" it makes no difference whether he is Greek or Christian, Mohammedan or Protestant—to the *man* that doeth good, glory, honor and peace to him.

The only question that comes up now is, "What is doing good?" To the Jew it is living up to the law before him. To the pagan man, it is doing by nature the things contained in the law; as he does not know anything about the law. In other words, it is a man living according to the very best light he can find. To a man in the Christian dispensation, in the light of Christ, it is working in Christ and for Christ and for all that will bring honor and glory and peace to every one that works to Him.

Now that is my view, brethren. The world laughs now, when you tell it of his Satanic majesty; and that may be the reason why the world grows worse. The old spectre of a cloven-footed devil ceases to alarm and to terrify. Let us wake up in the children's hearts the One that has power. Let us wake in the human heart fear for one who has the power. Let us tell the children that the thing to be afraid of

is doing wrong. Sin is what does wrong to the soul; evil that is connected with the thought, life and character. It is not meant that we should fear anything beneath these heavens but wrong-doing. No man ought to be afraid of anything in God's universe but doing wrong. When you see causation running out into eternity, be afraid of starting on a course of wrong-doing.

This is my understanding of retribution. I have given it to you in a mere rude outline. I have not time to treat it more fully to-day. But it leaves us here in the presence of the future. It leaves us here in the midst of our passions, in the midst of our darkness and misconceptions. It leaves us here with the light of God shining down upon us from nature and the Bible, and asks us to solve that question for ourselves. It leaves us looking forward to that time, as to what we shall see, and what we shall know, "When the mists have cleared away."

REMARKS AT THE COMMUNION TABLE.

This is one of those things that infinite love has given us to keep our hearts looking at the skies above. Of the soul and devotion of Christ, and the power of his divine love in our hearts, we have this image. God intends to

bring his design to every life, to have it bear on us in our thoughts, our hearts and consciences. He wants to keep us from doing wrong, and he holds out an everlasting warning, too. Here we have this to-day; if our Father should come in person and talk to us, how could he make plainer than this his infinite love? Let Him talk to you by your coming here. How eternally anxious He is that He should be in your thoughts and heart and that we should remember, love, honor and worship Him! Let us thank God that we have this opportunity.

IX

FOLLOWING JESUS

Jesus saith unto him, if I will that he tarry till I come, what is that to thee? Follow thou me.—*John 21:22.*

I HAVE taken this subject, not because you do not know it, but because you do; and for another reason, that to many it is very attractive, and the arrangement is so simple that it is easy to follow and will give me less labor in speaking on it than many others. It is necessary, in view of the condition of my health this morning, that I favor myself as much as possible.

One of those conceptions of the Christian religion which characterizes this century and which is definite and well defined, in contrast with the general idea that has run through the preceding centuries, is expressed in these words—"Follow thou me." This end—the following of Jesus of Nazareth—as presented at the close of this book—the gospel of John,—is the last, highest, and most perfect conception of the religion of mankind. All other methods of religious life possible, humanity had already tried, and their failures were lying before the thoughtful world when Jesus came. Through how many ages did the religious imagination

roam!—for men have a religious imagination. If you take the old religions of the old nations, whose history we have, and study them, you can see that what they knew of nature, what they could see of the phenomena of the world about them, stimulated their imagination, and they formed conceptions of divine power and bowed before them,—the sun, the moon and stars, and the forces of nature. I call these matters of religious imagination. Of course they had a certain degree of intelligence, but it was the imagination that reigned in the religious world for so many years. Among the Hebrews, the most gifted people, who have the best conscience, the most perfect religious nature, we have another type of religion—the religion of *conscience*, the religion of *duty*, the religion of *law*. We all have that side of our nature, too, and all these sides of our nature are in all the religions, but to speak of that which prevailed and reigned in each one, we may say that, in the Jewish religion, the conscience was that which reigned. The law was given to the Jew commanding his conscience, and the supreme word to him was duty. What he owed as duty seems different to that which we owe. He looked at God's law and heard the voice of God, who had become known to him, commanding him, "Thou shalt," and "Thou shalt not," and his conscience responded — "I

ought," and, "I ought *not*;" and that was the side of human nature that was developed and tried for centuries as the basis of a religion. You all know the result. It had been worked out and all its results were lying plainly before the minds of men in Palestine, in Jerusalem, and among those who had had it in charge through these years. Before this time there had been another form of religious life based on thought, on reason, on the intellect. Among the Greeks this had been prevalent. They had imagination, and they had also some conscience, not a great deal, but it could be developed; but that side of human nature that reigned supremely in the Greek and Roman religions is the intellectual side. They reasoned about God; they reasoned about man; they reasoned about their religions; they sought to evolve from the phenomena of the universe, from the phenomena of human thought, from the phenomena of human life, a vast system of religion; and we know the result of that. This had all been tried and failed. It is true there are those in the world yet who try to live up to what we call the superstitions of the imagination. It is true that there are multiplied thousands trying to live yet by the simple rule of duty—a conception of what the conscience dictates, of what we owe to God. It is true, also, that we have in our religious civilization,

on the very top of it, one of the most cultivated systems of thought in the world, that is following the example of the Greeks; that is working and trying to work out of the results of science, reason and philosophy, a vast system of religious thought on which the world's life can be built. These had all been tried and had failed before Christianity came. I think it is not difficult for us to understand now that this world needs something more than what I shall call a creed-religion. It needs a life—an historical life. It needs a life that man can know something about, can understand. Not many men have an imagination chaste enough and cultivated enough to save them from the lowest forms of superstition, when they go down to the imagination. Not many men, leaving the heart out and taking the conscience, have conscience enough to hold the life level to a pure standard. And we know that the vast majority of men have not intellectual culture and power enough to live by a high and even true standard of philosophy. No better thinkers have ever been in the world than Plato, Aristotle and Socrates. These three constituted a great trinity, and created a system of philosophy as great as the world has ever seen. A few men at the top knew about it, but the vast majority of the people lived in idolatry the same as before. If we are

to have a religion of that kind, what are the men or the women to do in our age, or any other age, who carry on this world's business? What will those men who drive the plows, use the planes and are engaged in the mechanical construction of engines, ever know of high intellectual philosophy? But they all may know something about religion, if the story is told in a simple way, of that life which means enough to win the mind and heart. They can follow that. And this is the reason the infinite Father, in his infinite love, has given to the world a religion that all men can embrace, that all men can follow.

Now Jesus was about to leave the disciples, and he told one of the apostles—the chiefest of them, the one that he was specially concerned about—what should happen to him. He had been with Jesus in the ministry here. He had witnessed the trial at Jerusalem. He had met him again after the resurrection from the dead. He desired to know the future. He said to Peter, "When you are young you gird yourself and walk where thou wilt." And that is true of us all. When we are rich in time, when our strength is superfluous almost, and the future is all open, long and bright, we gird ourselves and go where we will. "But when you get old another shall gird you and draw you whither you will not." When we get old, life

and its duties, pursuits, and operations will take hold of us and lead us where we would not. Peter said, "What shall happen to this man?" Jesus replied, "It does not matter what shall happen to anybody in the universe; the one important matter is, Follow thou me." That means you and me and every one of us. He said in effect, "You have seen me; you have walked after me in the paths about Jerusalem, and on the hills and mountains of Galilee; and when I have gone higher, whatever may happen to everybody else in all the world, all you have to do is to keep your eye upon me and follow me." This is the great lesson which is seen in the central truth of Christianity.

But now how can we follow that Life? Who can follow a life unless it lives in some way in touch with our own life? It must be a human life; it must be a life lived as our lives are—in our atmosphere, in the light upon which we look, with organs like those which we have. We could not follow an angel. He is not made like we are. His activities are not conducted like ours. He moves through the universe in ways in which we cannot move. And if it had been said that we should follow some beautiful angel, we should have been entirely at a loss what to do. We could not have done that. If the infinite Jehovah had said to the world,

"Follow me," we could not have done that. We are not spirits, and we cannot live like a spirit. We had just as well try to follow a fish in the sea, or a bird in the atmosphere. We are not organized like they are, and we cannot go like they go. If anyone says, "Follow me," then he must walk like I do; and when I can see the footsteps and the tracks he leaves behind, then I can place my feet in those tracks and walk on. And this is why the incarnation was necessary. The whole of what is meant by the great fact of the incarnation is in this: God wanted men to follow him; to live like He lived; to think like He thought; to follow the activities that are divine. But how could men do that unless He became a man; unless He showed Himself to us in human form; unless he came to us in our way of living; unless he thought, lived, felt, rejoiced and wept as we do? Before this could be said to the human race the incarnation was an absolute necessity. And this is what we have in the beginning of these gospels. Jesus is born an infant, like as we are. He grew up as we grow up, strengthened in body and spirit as we are. And then the great life of God begins to show itself here. Only the essential facts are given to us, and that I think has been justly used in favor of the veracity of these books. His birth, his being carried to the Temple, that it might be done

for him according to the law, in his infancy, and one other fact in his boyhood, when he was 12 years of age, this is all that is given to us of his way of life for thirty years. In the apocryphal gospels all that period is brought out, and accounts of a vast number of miracles and strange things are given. But in these gospels they want us to think about the life in a way that will do us good, lift us up, lead us after Him. And especially in this Fourth Gospel, all that is left out. This gospel presents to us a life that is begun under influences much like those under which ours began. Then it began to think, and the strength and the body was developed, until it began to ask questions, as with the lawyers and doctors in the temple. We come to this same experience ourselves. Why, you can remember, I can remember, in my boyhood, when I looked at this universe, what a picture it was, and how my heart burst with questions which I wanted to ask, and which I wanted some one to answer. And when a man, whom I believed to be a holy man, came to my father's house, I would love to ask questions. Jesus was in his boyhood in Jerusalem asking and answering questions with those who were supposed to know God and His law. And this is all we have in regard to that period of his life spent at home, in the carpenter shop where his father was working. John

the Baptist appears—I need not dwell upon this fact—saying, "The eternal kingdom of God will reign, and the time has come for that to appear. It is necessary there should be some preparation, that the minds of men may be lifted up and turned towards him, and men be caused to think for themselves and get ready for a new form of life—the reign of the heavens. The reign over the human heart, the human conscience and the human mind, has been absolute; the time has come when God's thought shall be given reign." And the people began to gather to meet him, and were drawn toward him, and were led to repent of their sins and to be baptized in Jordan. Then appeared Jesus of Nazareth. He comes to John on the banks of Jordan and says—"I want you to baptize me." John knew something of him; he had some information of the life he lived; and he said, "I have need to be baptized of thee and comest thou to me?" This is putting it on a basis altogether too low. If God's coming is about to be introduced there is just one thing, he says, for you and me to think of, and that is, what is right? The question is not whether I am better than you, or you better than I, or whether I should baptize you, or you should baptize me; but simply, are we right? That is all there is for you or for me to decide. We are here to fulfill all righteousness, to do

everything that is right in the universe of God. And now, he says, I want you to baptize me because it is right. He does not stop to explain it. Whether John could have understood it, or whether we could understand it, is another question. He simply says, do this; so John baptized him. There is one practical consideration here which demands a passing word, and that is this: "Why," people often say, "there are people in the church that are not sinless and pure, and here are men, out of the church, moral in every way; why leave them out?" We have the example here, for Jesus said it was right for him to be baptized. Do you want to put any question about that to me? We shall see directly what that necessity was in his case. It was necessary that a position should be taken before the whole universe. It is necessary for you and me, for he is acting now for us all, if we are following him. It is not especially for his own needs, but for your needs and mine. We come every one of us to that time of life when there appears to be before us just the same issue. Jesus is in Galilee calling the people together. Here is the great world outside living their way. Here are those around that have heard of Jesus' message, and they all had worshiped their way; and each said, I have come to the point where I must take one direction or the other. I must remain

in the world, and let the universe know my position, or I must take my stand with the people of God. Jesus was in that condition and he said it is right. He says that this whole universe shall understand his attitude toward God's people. And you young people, every one of you, will come to the time when you will have to decide that question. Here is the church. The church is all to you. Here are the men and women you have known, preaching God's word, praying, meeting together, and forming a body that is worshiping God. Here is this world outside. You will have to decide which position shall be yours. Men come to that point where the ways of life diverge, and they must take the ways of the world or the ways of the church. We all come to that point, and we decide just which we will do. Jesus decided that for us. He says, "It is right that I should stand with God's people; that I should stand with those who are in the kingdom of God; and therefore it is necessary that I should be baptized. It shall be manifest to the whole world who I am, and where I am." I do not care how good you are, I do not care how purely you have been raised, nor where you stand, it will be necessary some time in life that you say to God, angels and men, "My place is in the church, and not in the world;" and when you come to that time

you will have to do like Jesus did. When John baptized him and he came out of the water, then there was a voice out of the heavens saying "This is my son." That was meant for you and for me, and everyone.

When a true faith in God and in Christ, when a great movement in your own soul arises, you say, "I cannot stay in the world; I must be with God's children." When you go down into the waters and come up therefrom the voice is there, whispering forever, "This is my son." It is the adoption. "That is my Father," Jesus says, "and this is the way I follow." We must look at the great historical life of Christ and see if we can go after it, or follow it along all these points. The temptation you are familiar with. This is the very next thing after he came up out of the water and when he went into the wilderness. The great tempter came to him as he comes to us all. You will begin to wonder how I am going to harmonize this with what I said last Lord's day. There is no difficulty about that. I conceive of this temptation as I think the majority of those who study it and teach it now conceive of it. He goes alone. He sits down and thinks. He has a life to live. May not his thought have run this way: "I have placed myself in this position before the universe. The kingdom of God is to be established in me. Here are two

ways—the world has one way, and God has another way. The world's way is to follow all its craftiness, and its desires; and God's way is the way I have already started. I will do what is right. I must do that. The world's way is to turn everything into bread."

Oh, the vast power of this world for making bread to-day! The tempter says in every thought and every heart, "You are strong and you are young, and you have years to live perhaps, in which to develop your splendid powers. You are away from home now. Father and mother took care of you in your youth and childhood, but you are a young man now." And the young man says, "I will go out into this wide world and see what I can do." And the voice comes, "Make bread; turn the opportunities here about you into bread." And when you see what this world is doing, we know that the tempter has been here; we know that the voice has been in every thought and every heart. The activities of the human hand and the human brain are making bread and piling it up mountain high all over the world, or that which is the equivalent, to feed the body of man. Bread stands for that side of life.

There is more of all this than I have time to talk to you about this morning. Jesus said, "I am here for man; I have taken the nature and place of a man, to live his life, his true life, as

God fashioned it, and as God sees it. I live not by bread alone. It is made out of these stones. As if he had said, I know that I have this body; I know that I have to clothe it; I know that I have to find a place for it to sleep. But the life of an animal can have that; man's real life is fed on bread that comes out of the mouth of God. This truth is too vast a conception, too high, for all that which constitutes the earth-life of the soul. Yet that soul must live, and if it lives it must live on bread that comes out of the mouth of God. That is the life of man, to feed on that. "Come on," he says, "follow me." Young man, when you get away from your father's house; when you get into the great wilderness of the world; when you sit down to think what you shall do with the power you have, the whisper of the tempter comes telling you to use it to secure fortune, ease, comfort. Then go to the great Teacher, and let Him tell you that you have another life, a true, a divine life—a life that came from God, and that it can live only on bread that cometh out of the mouth of God. Here we have another great fact. That is what temptation means. That temptation is to me the most wonderful thing I ever studied. It is a mystery when we think of it. We come into this world so feeble. The first voice is the cry; the first consciousness is helplessness; and you

go only a few steps till something pulls you and pulls you wrong. You only go a little way until you find something like a serpent's tooth in the heart; always tempted and sinning and falling. What are you to do? We all pass through the wilderness. Jesus says, the thing to do is to live on this bread; eat like children do in regard to their bodies; the little feeble things try to walk and fall down; they take a step or two and then fall again. This is their cry; what do you do? Feed them; keep feeding them, to keep them in health; and some day they will walk, and not stumble; some day they will run and not fall. There will be no danger; you have fed them. Jesus says in this world of temptation, where the soul has this experience and this weakness drawing it hither and thither, "Live on the truth; feed on it as bread that comes out of the mouth of God." Some day you will be tempted and not sin; that is what it means, my friends. Why, there would be no hope for me or anybody else, if I did not have a future like that. There I can stand with all the vast future extending before me, and before angels and men, and take my part in the universe without danger of sinning. It is just like it is in your physical activities; you can walk without any danger of falling, and some day, if you live right, all the temptation of the universe

may be brought to bear upon you and you will be tempted and not sin. He says, live like that.

These are the temptations. I have not time to dwell upon them now. There is a whole sermon in each one of them. I wish I had time to take that look that Jesus took on top of the mountain. There were kingdoms and power, the glory of this world, brought before him in a vision. All these were offered to him if he would fall down and worship Satan. That is one way to get dominion over the world. With their vast powers, some are doing like the Pharisees of this world do; flattering men, studying everything men want; going and asking what he wants first. But the king says, "Stand by the right; do that forever." One of these ways will lead up, and then there is a fall. The other will lead you to Gethsemane and Mount Calvary, and you say, "Go away, Satan, I am going to do right if it brings the cross." This is the experience that every man has; and it has a great effect on his life. There come to him two great forms of religious thought on the one side and on the other. Now there were men and churches already here; and they already knew everything that man ought to have and do and say. The Pharisees had studied the Bible from Moses down. They understood it; they knew how to interpret

every passage in it. They had all the rules and laws by which man should live. And they came, as they come now, to every man that comes into the world, saying, "Come to me; I can aid you to live; I have got the doctrines and the interpretation and everything ready." And the Sadducees came on the other side. They were all wrong; they did not understand Scripture, they did not understand life, they did not understand God. They said, "Come with us." Both sides claimed him, and they will claim you the same way. You cannot come into this world and not have this issue. I am talking of this experience with the tempter. You will not come into the church or begin to be concerned about it, until the issue is pressed upon you. I have shown you that the world had tried all these systems of law, of traditions, of the imagination, of philosophy. This world wants no Phariseeism, Essenism, Sadduceeism nor anything else of that kind. The world wants the life of the great Master. He made enemies of the Pharisees and Sadducees. He rejected both, and went on living the way they condemned. He went on asking what men need. Here is the blind man; here, the lame man; here are lepers; here are ignorant men, helpless men; here are men in sorrow and trouble; here are the poor toilers—what can I do for them? What

can I do to lift them up and make them happy and joyful? He says, "I will follow neither Phariseeism nor Sadduceeism; I will see what I can do by opening the eyes of the blind; taking the leprosy from the bodies and souls of men; and I will see what I can do with these poor toilers by making them know my Father's will." But they said to him, "We will not have that; we want you to live like we do." The church said that to him. The church said, "You will have to go our way; if you do not, you will be an enemy." He said: "I must do my Father's will. This is what he sent me for." This is that life. We are looking at it. The issue is sharp. You cannot go your way any longer. It is a question of life and death now. I must be obedient to that, even if I go to Gethsemane. When you come down to that, and read this great lesson of the human heart; when you have been in Gethsemane with Jesus—and no man can go through this world and not find Gethsemane somewhere; when the shades shall fall, and the cold dew of evening shall rest upon you, then you will lift up your breaking heart and say, "Father, this cup is bitter." You never saw anybody go through this world that did not have that to say. You may be the son of God, and God may love you, and the heavens and the sun may shine above you, but that

Gethsemane will come. Some day a voice that is sweeter to you than all the angels in heaven will grow silent. Some day you will see falling from you the form of mother, of child, of husband or wife, and you will fall down in that Gethsemane and say, "O my Father, take this cup away; it is too bitter; I cannot drink it!" Earth has a Gethsemane for us, and Jesus says, "Come after me and I will show you a way out of it." And your heart shall say, "Not my will but thine be done." The angels came to that Gethsemane. We do not need the doctrines of the Pharisees, nor the philosophies of the Sadducees. We do not need the imagination of genius to make it beautiful, to get rid of all its superstition. We do not need the philosophy of the Greeks. That which we need is this life in the heart. We need Jesus to walk before us, to take steps for us, so that we can put our feet in the tracks left behind. He looks behind and says, "Come on; follow me." And when you cry, God hears that cry just like a mother. You never heard a little child cry in agony and distress, that the mother did not run right to it at once. And he sends his angels, and you say, "Nevertheless, not my will but thine be done." Then you have solved the problem.

But we follow on right through Gethsemane and watch to see where we are going. And

after a little while we go into the shadows of Mount Calvary, and then we begin to see we are going to follow him to the tomb, away from the light of the sun of friendship. Yes, follow right on. We want a life we can follow, and we can follow him there. That is what they will do—nail him to the cross and leave him there alone. A cry of agony shall come out of his mouth at the last moment. They will come and take him down and lay him in that grave, and then he stays a little while here on earth where you see him again. Blessed be God, we can follow on; this is the life we follow. The disciples gathering about them that strange thought, have not found out what this vast story of infinite love is to their souls. One day they go out a little way from Jerusalem. While their hearts were burning with strange wonder, He is lifted up to go to the throne of God. And he says, "Come, follow me!" Follow thou me, and then you shall know what all this means. We can do that. This life of Christ which stands out by itself in all history, in all time, in all human experience, is the only thing on this earth that I can follow; and I can go where it goes. Blessed be God, I hear him still say, "In my Father's house, among my Father's treasures, I have gone to prepare a place for you; follow me on." What is it to you, my brother, what happens

to you or anybody else? He said to Peter, "Do not let that concern you; follow thou me." Do that, brethren, and then it will be right forever.

REMARKS AT THE COMMUNION TABLE.

It will help us, I think, in our pilgrimage in the earth to look often at the scene presented to us this morning. He wanted to draw the hearts of the disciples very closely to him, and when he was about to leave them he left this picture of that scene on the cross with all its experience to himself and to the world. If we look up often to him through these emblems and bring them freshly and with more power to our thought and hearts, it will inspire us for another week to keep our eyes upon him and try to follow him along the way he walked, and along that path he left shining with celestial light. We want to follow him all the way. Let us remember to follow him in all his appointments. He is yonder, saying, "Come sit down with me on my throne, as I have overcome." Let us thank God.

PRAYER.

We thank Thee, Thou great and loving Father, that as Thy children we may come once

more to this feast. Blessed be Thy name forever! Thou art reminding our hearts once more of that blessed life which we have been studying to-day. Blessed be Thy glorious and adorable name. We can always look to Thee now. Father, fill our hearts with love and worship while we receive these emblems of the body and blood of the Lord Jesus Christ. Fill our hearts with gladness and joyfulness and thanksgiving while we look up to Thee as Thy children in the enjoyment of this vast gift, this glorious privilege of following Him to Thy presence.

Be with us in all the way we go, and at last bring us to Thyself where we can reign with Thee forever, and to Thy name we give all the praise, through Jesus, now and forever. Amen!

X

KNOWLEDGE OF GOD: ITS SOURCE AND LIMITATION

"You worship you know not what: we know what we worship."—*John 4:22.*

A VERY strong statement and apparently a very severe one, is this by Jesus, to a woman who supposed, as we all suppose, that she knew all about the object of worship. He said to her, "You worship you know not what." In thinking over this language the question comes to me, whether, when we make the best conception we can of God and of the object of our worship, that statement is not applicable to a vast number of us. I think it would be. Not in pagan lands alone, but even in Christendom itself, it would be strictly true, if it were said of multiplied thousands of people—"you know not what you worship." If we were in India we could see people worshiping, and they worship everything. Worship is as large a part of our mental constitution as thinking. It has been so with every age, among every people in the world. They have not lived, and they cannot live with the mental, moral and spiritual organization they are born with, and in the presence of the great phenomena of the world

about them, without worshiping something. The feeling is there. It may be rude, untrained and ignorant, but it will fasten on something; it will take some direction; it will exercise itself in some way, from the very lowest objects, from the poorest and shallowest fetich that men bow down to, to the loftiest conception that men can have of the infinite Being we all try to worship. In India and in China, where they have the images of their ancestors, and are very devoted to them—we would say, "You worship you know not what." With our conception of the Author of the universe; with our conception of the omnipresent Spirit in all this vast frame of world about us and within us, and of the structure of everything that we know of, of the movement of everything that moves, our own minds and hearts included, we can realize the partial, the very inadequate, conception of the mind of a man, bowing down to some special object in nature, something that represents to him that vast spirit of which he knows nothing. To all such we would say, "You worship you know not what."

But can we say, as Jesus said, we know what we worship? Now I call your attention to the word *know*, as having nothing to do with our culture and education. He does not depend on the character, the perfections, the attributes of the mind—the theory these old

Samaritans had in their minds when they went to the temple on Mount Gerizim and undertook to worship God. They had no adequate conception of that vast, glorious Being. This fact was before his mind when he said to them, "You worship you know not what." There is no conviction, I reckon, in the human heart, more deeply intrenched, more thoroughly fixed, than that. We all think we know what we worship. One of the great difficulties, it seems to me, in the progress of religious thought, in the growth of the world's true conceptions of God, is the already settled conviction that we know all about Him. Now let me state this fact, and it is not an exaggeration at all, and I do not say it in a censorious spirit, but there is not a theological system in the world that is not built on the assumption that the makers of it knew all about God, and they interpreted God in that way. This is assumed in every one of them. They know all about God's being, His consciousness, His actions, His purposes and motives, by which He acts, and they explain everything. That is what theology is. Every theological system in the world assumes this perfect knowledge of God. They have a clear understanding of Him here, and they teach it to their children. This is so vital, so important, it is a thing of such indispensable necessity to

the human mind to know God, that even before the time they understand anything, before they can incorporate a single thought, we have the children commit to memory the language in which we express our true conceptions of God. Now, this fact is one that has made the world think, and is making it think. When these systems differ so widely from each other, and when you trace that difference in analysis to its beginning and source, you find it rests on a different conception of God.

You have the Arminian system which represents God and certain features of his character. Its authors assume them and build on them. Then there is the Calvinistic system, which assumes another view of God. Its founders build on that system, other systems. You take your own system, for we have theologians as well as other people who think they know all about God, who can tell just what God will do in any given case. We may go to the newspapers, and see the controversies which have arisen in the discussion of what God will do, in each particular case, where men assume to know so much about Him as to know what He will do. There used to be an old question like this, as good as any I can get. We are told a man ought to believe in Christ; ought to believe in God; the action of his whole mental nature should be turned toward Him; and not only that, but his

sensibility—the heart, we call it,—awakes to his true relationship to God. And the spirit, turning towards God, is very apt to see a great deal in itself that is opposed to Him. That is what we call *repentance*. This is the great process of mind that is within us. Then we say, he has a will; we want him to act, we want the beginning of that consciousness; we want him to be baptized into our system; so that we have the thought, the intellect, the faculties, all of them, and the heart, in the line in which he should go toward an infinite Being.

And when you come to look at it do you realize how wonderful it is that this poor finite mind of man, no larger than yours or mine, that knows so little of the Father, of God, and the universe, so little of His word, should undertake the stupendous assumption that it absolutely knows God; knows what He would do and what He would not do? Such a man worships he knows not what. He has something in his mind; he has a standard and an ideal; a stereotyped form, and all his religious thought and life just revolve around that. I believe that if Jesus were here, he would say to such a man, "You do not know Him." I believe he would look into the mind of each of us, see the theologies of all of us, into our confident and conscious dogmatism, and say to us just what he said to that woman:—"Ye worship you

know not what." It is true you have there a character, a standard, a thought of the absolute, infinite truth of God; that would be the difference.

But the other conception is in the introduction of the word "father," a new word in the Jewish vocabulary. The Jews themselves, he says, have some true conception of God; they knew him as the Creator from whom all things came. The Jews never failed to say they knew Him in his government, in His great moral law that is embedded in the progress of human thought, history and experience, of right and wrong working in the mind of man. They give that to us in the Old Testament. But there is a vast chapter in the character of God they did not know. You may read from the beginning of Genesis to the end of Malachi; you may analyze, as far as you please, the religious experiences of these great and good men, and you will find that the conception of God that Jesus taught had not come to them. The hour, he says, is coming, and now is just arrived, when they shall worship the Father. Men can bow down in rudeness and fear of the infinite powers of omnipotence that made this universe, and they can tremble in the presence of the vast infinite power in contrast with human imperfections, human sin, and human life with all its exiles, punishments and troubles.

They could see that, and they could be very much humbled, and here and there a spirit would rise up above even that old system of law, of power, majesty and greatness, to get a little conception of that tenderness within the heart of the Father; but Jesus says, now it is the "father" which is going to be worshiped.

I remember a number of years ago a book was published, presenting clear, sharp, logical views and outlines of theology, and it was reviewed by Mr. Beecher. He made this statement, and his heart seemed almost torn while he was making it: "When I conceive of a being creating millions and multiplied millions of human beings, in consciousness, with conscious fear, conscious intelligence, and determining when he made them, and before he made them, that they were to suffer forever, throughout all eternity, and that for his own glory, that he might have spectators, and might be glorified —there is no father in this to me." There is no "father" in that. There is not a father or mother in the world who has a heart like that. Jesus says, you are to worship the Father, an infinite, eternal Spirit, but the character of a father.

Now, he says, "we know what we worship." He is speaking, of course, from his own standpoint, as he stood in connection with the Jewish thought—the best of it—theism. The unity

of God, worked out through the ages and developed up to this point, was now to show itself. It had to be a development out of that, to make it intelligent to the world; and he stands there, in his logical connection with it; he stands there before the world, showing what we ought to worship and how. It seems to me that Christian men who look at Him as Father, can, in a limited degree, not in an absolute sense, say, "We know what we worship." But how can they know it? This is a point that has got a good deal more in it than you think. How could it have been known? How could the conception ever have come to the human mind apart from the speaker here? It seems to me that the coming of Jesus Christ into this world, the Son of God, as the brother of man, speaking out of his heart when he looked up to the Father, and as he looked down to his brothers, was an absolute necessity, in the vast religious order of the universe, before we could ever say, "We know what we worship." The faith that I have in view stands on a basis like that. It is not merely that somebody, a long time ago, thought somebody would come, and now that prophecy has been fulfilled. The passage was there and the fulfillment was there and the thought; but that is not the *thing*. The thing I look at is this great fact in the glorious and eternal order

of the universe. If I am to know God as a Father; if I am to know what I worship; if my heart is to go out to Him as a child to a parent; if I am to think of him as knowing me, loving me, as pitying me in my weakness and imperfections, finiteness, stumblings, falls and mistakes; if I am to think of God in that way, I get it out of Christ. He has come, and just opened the whole book, and shown that it is the Father we worship. Now we know, when we read the religion of the Old Testament, that the Jews did not have that. It is not in the prayers of David; nor in the psalms, nor in the language of the prophets. I know the word "father," does occur two or three times, but that is in a mere accommodative sense, not in the sense I am talking about at all. It is nowhere in the Old Testament; the thought is not there. But now the youngest Christian knows God as Father, not with an adequate conception of an Infinite Being, of course, because God's least thought, as old James said a long time ago, is vaster than all our understanding, we do not take him into our minds; He is too great for us. What we understand now has been made known to us in this life of Jesus, that is, his love, his tenderness. That is what is changing human hearts; not the theories of theology but the glorious Being whose love we can make known to the heart of

a child. This is the power, working in the inner consciousness of our being and begetting the feeling of responsibility to Him who loves us, wants to save us and lift us up and make us happy forever. And it is only in that sense we can say "we know what we worship."

It may be, and it most likely will be, that in a hundred years from now men will live that will take what the ages thought, and analyze it and say, "How little they knew!" Take the best thought that you have and I have, and analyze it, separate it out, and see how small it is. God is going to keep on unfolding Himself to human thought and human experience, as long as the universe stands. He is going to give us more and more of Himself year by year, and there is no thought that comes down from the stars of heaven or from the depths, that does not take hold of this language of the New Testament and bring out of it deeper riches, and bring it home, closer to our thought, closer to our hearts, closer to our hopes, so that here we can say, "We know what we worship." We may not know much, but we know that. We know that when God has unfolded himself to us, when he has come near to us in a way that we can see, apprehend and experience, we can say, "We know what we worship." "Salvation," Jesus said, "is of the Jews." That meant that this vast system

of redemption that is evolving, that is now about to be thrown before the world, had its beginning and history among the Jews, and now it is to be placed in the higher, wider, more glorious way before the human heart. It never could be built up out of imperfect conceptions of Samaritans, or Greeks, or anybody else. I believe that when it is thoroughly analyzed; when we begin to look for its evidence from the resurrection; when we have taken up history in the unfolding of human thought, we shall find that the highest, widest, best, purest thought of the world could never have sprung from anything else. I believe it is possible for us to show that that which has salvation in it, has deliverance in it, deliverance of man from his worldliness, from his ignorance, from his selfishness, from his sin and from all those things that stand above him and around him, that his salvation had but one possible source, it could never have been derived from any other conception. True conceptions of God and of the forces of nature had come down to us; but they had no root, no faith for them to take root, and this truth that Christ gives us is the ground out of which it comes, and its fruit is growing out of that ground, here before the world, and now we can think of Him and worship Him and love Him as the Father. But dogma let us avoid if we can. It is the hardest thing, it

seems to me, for humanity to do. Let us avoid self-constituted dogmatism; that has done so much harm to the spirit of Christ in all these ages. Let us avoid the thought that assumes that we know it all; that we know all about Him; that we know all He will ever do, in this world and the world to come.

I do not know how you think about it, but an illustration comes to me now. In the East there are men, and I know they are good men; they are scholarly men; they are sincere men; but for a number of years they have been in a white-heated controversy as to what God is going to do to people after they leave this world. You know that Andover controversy about the new theology; and here are men fixed and settled, saying, "We know just what God will do when men die. After this, if they do not act according to the way we think they ought to, we know what He will do to them in all the eternity to come." Another set say: "We think it will be different; men will have a chance over there." And that raises animosity, dogmatism and bitterness. That looks very strange to me from my standpoint. The idea that I should stand with my little mind on this planet, seeing so little of God, and sit down to dictate to the world just what God is going to do in eternity to every man! I leave all that to Him. There is one thing I feel in-

terested in—one vast thing—and that is, to go out of this world prepared to live in a new one. My faith is about this way: I believe that the best man in this world will be the happiest man in the next. That is about the most that I know; and I think that is the spirit of both Testaments. If you can show me the best man here, I can tell you who will be the happiest there, and if you will show me the worst man here, I will tell you who will be the most unhappy man there; that is the most I know. If you come to state what God will do; how He has framed the moral universe, and assume that my mind apprehends the whole infinite framework of it, and how every man is going to fare through the eternal ages, it does not fit into my theology. It looks childish to me; looks like worshiping something we do not know. We assume to know, but we do not. Let us avoid that kind of dogmatism. Let us be interested above all things in getting ready, while we are here, and worship the Father, "in spirit and in truth." There is no danger then. We shall worship the Father through the Christ and thus only can we understand Him. We will love Him as far as we can see; and then when the time comes there will be no fear. No one need to have apprehension about the future world if he is right in this. And then, when he goes into the

other world, let us leave him with that vast, infinite Being who knows what to do. There are problems too great for me. I don't claim to be able to solve them. A man may take the text, and does take the text, and says, "I know by the text what He will do," and he forgets that he is nothing in the world but a poor, finite man, to interpret the text, and he may be mistaken about the interpretation. Leave it with God. Leave to him the consequence, but to-day, to-morrow, next week and next month, and next year, if I am alive, let me have the concern that is all of the heart, out of the depth of the heart, to be the best man I can be. I can be that by being the best man I know how to be; and then I can, within the limitation of my finite intellect, know what I worship. Salvation has come through Christ, and we know the Father and know how to worship Him.

XI.

THE NEW BIRTH: OR EARTHLY AND HEAVENLY THINGS.

"If I have told you earthly things, and ye believe not, how shall ye believe, if I tell you of heavenly things?"—*John 3:12.*

I REGARD this statement of the great Teacher as the true, sharply-stated, underlying substance of this conversation with Nicodemus. One of the difficulties that we have to refer to so often, in our efforts to understand the teachings of the New Testament, is the preconceptions we have in our own thoughts. But we cannot have a class of minds not filled with preconceptions that will be awakened and brought into intense activity by words, so that they simply look and ask for the meaning of things. If we had we should have very little difficulty—very much less than we have—in understanding these divine teachings. But no one now, after several hundred years of theological mysticism, can even read this chapter of John without arousing convictions in the mind of every one of a clearly defined conception of the new birth. We have been taught, each one of us, according to the church in which we have been brought up, a special the-

ory of the new birth or regeneration, and each one brings with him his own theology of the way it is done and its true cause, and each one thinks he finds his special conception of it, and all the processes that he believes in, either implied or fully set forth in this third chapter of John.

Now let us try, as far as possible, to get rid of our preconceptions and look at the thought of Jesus just as it is. I will at least try to give you my thought, although the difficulty of giving you my thought is that your own comes up and gets in the way. That is the trouble we have to-day. My conception of the lesson on the whole is, broadly, this: We have here, as I think, for the first time in the teaching of Jesus, the broad and clear distinction that He makes between the two sides of our nature. We have a nature with two sides to it. One side of it relates to the earth; the other side relates to the higher world above us and in us. He wants to make a distinction between these two parts that come up to him so forcibly in the man that is talking to him. He has met a man who is in the condition in which you have often been in your life; a man who is so involved, engrossed and interested on one side that he does not see the other—a religious man, too, a good man. There are people that way and they are conscientious people. But there are people

who seem to have a great deal more of what we call the material in their lives than the spiritual. There are others who have a great deal more of the spiritual, and less of the material and natural. You often meet that kind of people. Now you have a man here whose opinion is strongly materialistic. He recognized God, and he recognized that God as law, and that he is under obligations to keep that law and live according to its commandments; but the whole of it is in his earthly relationships; he is unable to see anything above that. Jesus reads this in the mind of the man at once. He is very materialistic; he is honest and sincere; he has gotten the idea that there is something more than he had known before. This man, about whom people are gathering, and whose thoughts and whose actions plainly indicate he is God, surely no one could do such things as He who had not come from God; and he would like to know about this. Jesus introduces this distinction that I have told you about; it is a general, broad distinction. He says, the kingdom of heaven is the one I am interested in; you are interested wholly in the kingdom of the earth—of the world, the kingdom of Judea. You have your conception of it; it is the conception of an earthly kingdom including the peoples about you, and your earthly relations to that kingdom. That is all the idea of the kingdom you

have. But I am talking to the people about another kingdom; I am talking to the people about another set of relations besides those which you know about and in which you live. And this kingdom of God that I am talking about a man cannot see unless a great change takes place in him. It has not taken place in you. "Except a man be born from above he cannot see the kingdom of God." And we can understand very easily how he used that word "see." A man could see very plainly with his eyes; with the eyes which Nicodemus had he could see the kingdom he lived in; he was a member of the Sanhedrim; he was a part of the executive government of the city; he knew all of its organization—all of its processes of government, and they were just as visible to him as the State of Missouri, which we see and in which we live. We can read the constitution with our eyes easily; we can see the officers that are placed by law to control us. We can see the life that everything conscious is living or aiming to live; it is all a visible thing; you see that with the eyes by which you see the sun and the world. But, Jesus says, the kingdom I am talking to you about, men do not see that way at all; it is not that kind of a kingdom; it is something to be seen with other eyes—the eyes that are in a man—the eyes that look upon the invisible. That side of your na-

ture which you do not see outwardly, I tell you, is the one I am talking about. This general distinction he is making. And he puts it under that illustration which gives us the very best conception of it, as I understand, it is possible for us to have—the illustration of the birth.

When he goes a little further along he says, the spirit is born of spirit, and matter, or flesh, is born of flesh; if you have been born only of flesh, why then you know the material and all the material relations; you live in them. That is all right; but if you have been born of the Spirit then you are placed in another set of relations. It takes the fact, the literal fact of a birth, to illustrate it; and that brings out the mental attitude of the person to whom he is speaking. Why, Nicodemus says, how is that? There is but one birth; man's life begins with that, and how can there be another? We can't think of it; it is an unthinkable thing. Jesus had already intimated to him he could not see it; he had already told him he did not know it. Now, he says, the reason of this is, you have only had one birth; your body has been born, and you have been placed in certain relations; you can understand and can realize these, but your soul has not been born. It has never been placed in that state of relationship to which it belongs and in which it can see and live. This

gives the whole thought I am to present to you to-day.

There is this difficulty that comes up in our minds, and prevents us from seeing the truth, when we use the word "heavenly" we get out of the earth; we get somewhere in thought beyond the stars. We have got the whole Hebrew astronomy yet. This was a kind of three-storied thing, as you can see from the writings of Paul, one above another; one up there, and then a third story, and we cannot get that out of our minds. And just as I say "heavenly things," everybody thinks of something in that top story, away off, where God is on the other side of the stars. That is another one of those things that keep us from understanding so much that is rich and ought to be worth so much to us. But Jesus did not refer to that, but to this side of man's nature here in the world, as he is now living and thinking in his consciousness. One side of it belongs to earth and is earthly, and the other side belongs to heaven and is heavenly. It is not that we must go somewhere to find heaven. These two classes of things are in our everyday experience; they are two classes of things that we are to realize to-day, to-morrow and each day, and we do realize them, but mostly on the side of Nicodemus—the earth and earthly things.

Now, He says, if I have told you earthly

things and you believe me not, how shall you believe if I tell you about heavenly things—so far above you? He immediately says to him, you ought to know them; "Are you a teacher in Israel and knowest not these things?"

I have not gone into the phase of the subject that raises all the mysticism there is in that word about the wind, or the spirit. I want to leave that out. It does not add anything to the thought at all. I will just give you this thought; there are a great many things that we do not understand, nor did Nicodemus understand, and this is one of them. He was ready to say, "Well, if you let me see this thing; let me touch and let me know or even construe it to my intellect, like my fingers are to my eyes, then I can accept it," like those same scientists that even now refuse to believe anything, or to have any faith at all in anything that is not perfectly clear to the sight of the eye. Jesus said, these earthly things even, go away beyond your vision, if you will follow them. You do not understand what there is about anything I have been talking about. You only know a few things even about the natural birth. As it is often said you see the grain come up; you know a few facts about it; but how does it grow? Some of these things you don't know at all, even about the earthly things that come out of the earth. He is aim-

ing to awake the mind of the listener to something that goes beyond the plane on which he is standing. He is aiming to show him the vast universe of the great God; where everything goes away beyond our comprehension. We can see a few things immediately above us, lying against us, and, following just as far as our understanding will take us, we then say, there is nothing beyond that. That is the trouble. That is the reason why so many people have difficulty in believing the future life. They have never been there, they say. They come along, therefore, so far, and then cannot see any further with their natural eyes, and they say, there is nothing else. He is dealing with that class of minds; he has one of them before him.

How many things are plain to you now that would have been impossible even of conception a generation ago—earthly things too! You would not have believed at all one-half of what you believe now, a generation ago. Who would have believed, a generation ago, if some one had told him, that you could sit down yonder at the courthouse and talk to a man in the city as easily as if he were in your room. That is an earthly thing; you would not have believed that a generation ago. Now at your breakfast, every morning, you read just what they said yesterday in Europe.

You could not have believed that. I could not. Even when I was a young man in college; when I was studying Herschel's astronomy; and the professor thought he knew a good deal about it, and he had his globes and apparatus there to show us; if he had told us then that in a little while we could find a man looking at the sun who would tell us what it is made of; who would look at the stars in Orion, in Signus, in all those constellations, and tell us what they are made of, whether it is phosphorus or iodine or other metals or materials, I would have said, "I don't believe it!" The idea that man can here on earth, by his intellect, just by looking into the thing with an intellectual vision, with the assistance of a little instrument, turned up to an object hundreds of millions of miles away, tell you just what it is made of, as he can take a piece of rock and earth and tell you what it is made of, would have been incredible. Even earthly things half of the people now do not believe at all. And we look on those who know that they are true, those who understand them, and we say that they cannot believe them. They feel sorry for us because we cannot; that is all. He said, if these earthly things you believe not, what would be the use of telling you things that are true, but more mysterious than even these? That is the form of thought presented. You have now, he says,

what is capable and susceptible of heavenly relations, and there can be a change wrought on that which is your spirit, that will bring it into conscious relation to these heavenly things. But Nicodemus could not understand it; it was a mystery to him.

Now we can understand it. If you take two sets of relations now, and understand them, you can get the same thought out of them. We know into what relationships our earthly birth can bring us. A certain relation of man and woman—your father and mother—and there is a child. That birth brings me in relation to my parents. That is the first thing it does. The next thing it does is to give me my name; I inherit the name of the family. The next thing it does is to give me a home where I live, where I was born; and that birth brings me into those relations to my home; brings me into relations with those who are about me, so that all that is done for me in the way of food and clothing, and care and help, in sickness and weakness, I get that out of those relations by my birth. The fact that my father and mother loved me, and their home is mine, their name is mine, grows out of my relation to them, and all that I need, all joy and pleasure, or life or comfort, they gave me. From that natural birth I got name, I got my home, I got life, I get the possibilities of life; I get

education, training, discipline. The greatest thing my parents can give me is the expenditure of their thought and their money and comfort to teach me self-denial—to place me under the care of teachers and train me—qualify me for a life beyond this. Now we get that out of the earth birth. But, Jesus says, "There is another father besides this father and mother you have here;" and He came to tell us about that Father in heaven and this other birth. And this birth puts you in relation to Him, the same as this earthly birth puts you in relation to the earthly father, and it will do for you all and infinitely more along that same paternal line. The first thing it will do is, it will give you a name you never had before, just as soon as you are born into that higher life; as soon as the process, called here "the new birth" has been passed through by you, where you have another father and mother, God, the great invisible Being. You do not see Him with these natural eyes, but you see Him with the eyes of the spirit; you see Him by faith. And he becomes your father in the spirit, and in that sense he says he gives you another nature. These earthly parents give you a name, which is worth a great deal, if they are respectable people, which gives you your place in society and all the possibilities of life. But this heavenly Father gives you a name, and what a name

that is! One of those writers in the New Testament tells us that there is not an angel in heaven who would not love to have it; no angel so bright or so beautiful in all the presence of the infinite God himself that has a name like this which you are wearing. He sent into this world this very One who is talking to you; He sent His only begotten Son, who says, when this change is passed over you—then you will have his name—a name more honored—says one of these divine writers—than any in the universe. You get that by this new birth. And you get a home, another home. We do not realize that we get a home. I have a place, a house, rooms, everything, where my children live. They call that *home*. I have another place where are the hearts of God's people, and where we will live and that, I am sure, is home. All over this earth, go where you will, and when you find anyone with the name you are wearing, he is your brother. Just think of it! Go where you will, all over this planet, in any land beneath the sun, and find a man or woman with the name of Christ; you have found somebody from home. You have found one of the family; and when you find one of the family you are at home.

I have stopped here to say all I will say on that subject; and I have wanted to say a good many times, that there is but one name known

among men or angels that is a universal name; there is but one name in the whole category of the world's opinion that is so powerful, only one. There are good names and great names, and good people wear them, but there is but one name in the universe that is a nonpartisan, nonsectarian name; and you may go into any church in the world and ask any member and he will tell you that he claims the name of Christ. The only nonpartisan name in existence is the name Christian. You may search the dictionaries of the earth, in all the languages in it, and you cannot find a name worn by anybody on earth, that is a nonpartisan name, that is a universal name, that has no wall of separation in it between you and anybody else, but the name of Christ; and that is the name you get when you go into the family of God. My name here, and that of my children, makes a distinction between me and my children, and you and your children; makes a difference in the feeling, very often. We have all these divisions, but God wants, and I want all my children to have the same name. I want all of yours to have the same name. That great infinite Father of everlasting love wants his children to have a name like that, that when it is called, the whole universe may respond, and they respond like the children do because they have love for the father and

mother from whom they get it. And the father says: "When you get capable, when you have been educated, when you come to manhood and womanhood, we will divide up all the property and put it in your hands." God the everlasting Father has said He is going to do that. "I will give you what you can take now, just as fast as you can take it, but the time will come when the whole riches of this universe will be freely given to you." God will divide it up. Now, he says to Nicodemus, you cannot see that, and he can say it to us. But it is true; and just exactly the experience that every Christian man has, if he has been brought into this new relationship; if he has been born of the Spirit, and is spirit, for he has a name that the angels cannot have. And God is feeding you, just as fast as you can take it and enjoy it. That is your relation to the heavenly things; that is why the heavenly side of your nature should be active. Jesus looks at that. You do not leave this earth to get your heavenly nature; that is in you; this soul or spirit is in you. Standing in this relationship, these are the eventualities, and we just get a little more and more. In all these relationships I have come up to be a man. If you do not look at the conversation with Nicodemus in this broad way, if you narrow it down, and try to get out of it an explanation, you theorize,

and pass like the wind of winter over it, and mystify it and what a little thing is made out! But He is no narrow specialist. He gives you this wide conception of your relation to the earth and heaven. That side of your life is the earthly, the other side of your life is the heavenly. This heavenly relationship you get from this heavenly birth,—the opening of the eyes of the soul and seeing God,—this great Teacher teaching us, till we can see the kingdom of God. Jesus gives us his use of the word *kingdom*. We know that so far as our earthly relationship is concerned, the earth has explained many doubtful things, and they have a sway in the kingdom of the earth; now we know, so far as the spiritual side of our nature is concerned, there are other forces, forces of love, forces of light, forces of truth, coming out of the men of God, swaying the spirit—that is the heavenly kingdom. This kingdom, he says, he cannot explain; he is trying to show us that there are people that cannot see it, and that cannot believe it. That kind of nature entitled it to that conception. He is again holding before us the New Testament idea of man, in the dignity and greatness with which God hath made him; that these two sets of relations, even the earthly one, are sometimes great, sometimes perfected, sometimes degraded; but that by these heavenly

relations man is sustaining here, he is building up an opening, getting into a larger and more intense activity, as he walks over this world, into higher relations to the heavenly things, swayed more and more by the power that comes down from God. This is a man as Christ sees him; this is a man as He would have him enter into the fullness of the realization of the eternal inheritance about which these epistles tell us; if we are to enter in like the children into our homes. And we are getting nearer to this inheritance. After awhile, when we get old enough and large enough, God will give us the whole of the estate, and say, "Just take it and enjoy it. It belonged to you from the beginning." These were the "heavenly things," the Lord Jesus is so anxious to give to you, to all, to-day and always.

REMARKS AT THE COMMUNION TABLE.

In harmony with the new relationships I spoke to you about, when we get into this heavenly family we want to be made conscious of that relationship, as much as we can, and that is the meaning of this ordinance that you have looked at so often. Right along in this same connection, when Jesus came to it he said, "God so loved the world that he gave his only

begotten Son, that whosoever believeth in him should not perish but have everlasting life." He then takes the figure out of Mosaic history. As the serpent was lifted up in the wilderness, so will the Son of man be lifted up. And we are looking at this lifted up Son of man to-day, who came not to condemn the world, but that the world might be saved. The Son of man, and all the sons of men wanted lifting up, and God could lift them up by the power of his love; that love brought us into his blessed fellowship; we are made conscious of it. As we look to-day at the uplifting of the Son of man, and feel ourselves in spirit drawn toward Him, then we become conscious of this new relationship; this fellowship of God's children. This is a blessed association on earth, but it is heavenly; it is one of the heavenly things about which Jesus is talking, and we can understand Him. Let us thank God for this opportunity.

PRAYER.

We thank Thee, infinite Father, that we are here again in the presence of these symbols. We thank Thee and adore Thee for the thought to us of Thy love. We thank Thee for the vision of the uplifted Son of man; we thank thee that thou hast made our hearts to know, by our believing on him. We thank Thee for the sweet hopes that come to us in those high and heavenly relations of the inheritance incor-

ruptible and undefiled and that cannot fade away. Take our hearts and minds, O God, that we may have a better, more realizing and glorious vision of these splendid gifts of Thy grace. O God, we beseech Thee to sanctify us wholly, and help us to live to Thy glory, while we are living here in the flesh, and at last bring us into the everlasting enjoyment of the eternal inheritance of the saints in light, and to Thy name we shall give all the praise, through Jesus, now and forever. Amen!

XII

AUTHORITY IN RELIGION

And it came to pass that on one of those days, as he taught the people in the temple, and preached the gospel, the chief priests and the scribes came upon him with the elders. And spake unto him saying, Tell us by what authority doest thou these things? And who is he that gave thee this authority? And he answered and said unto them, I will also ask you one thing; and answer me; The baptism of John, was it from heaven or of men? And they reasoned with themselves, saying, If we shall say, From heaven; he will say, Why then believed ye him not? But and if we say, Of men; all the people will stone us, for they be persuaded that John was a prophet. And they answered that they could not tell whence it was. And Jesus said unto them, Neither tell I you by what authority I do these things.—*Luke 20: 1-8.*

The words in this account which constitute the text for our consideration to-day are, "By what authority doest thou these things? And who is he that gave thee this authority?" I wish to call your attention, as well as I can, to the nature of the authority of the Christian religion. There is no word in the world, in the history of Christianity, about which there has been deeper interest and more confusion than this; and the confusion of mind in regard to it is very far from being cleared up yet; and it may take some generations of growth and progress in all the churches that I know of, to reach what I conceive to be one of the peculiar thoughts that came to the world in the mind of

Jesus of Nazareth. I will say here, that the conception, as I understand it, of authority which he has given in giving us the Christian religion, is a new thing. It was something which the human mind, at the time it was given, was wholly inadequate to form any just conception of, and with centuries of growth and progress and advance we are just getting an insight of it now. It is such views of the teachings of Jesus that seem to us so high in our admiration and our worship. Authority was easily enough understood in all the early days of human history when embodied in a government or when placed or personified in some chief, in some king, or in some one who had the right to use force to make the people obey. I do not know any shorter definition of my conception of the meaning of the word authority than to say that it is the right to the use of power. The word which is rendered *authority* here, in the Greek is very often rendered by the word *power*, and even the translators who gave us the version here before us and every other version that we have yet, have failed to make the distinction which it seems to me ought to have been made between the two thoughts, the two conceptions of power and authority. To place authority in the hands of human beings is an immense trust on the part of Him from whom all human authority comes; all authority

comes from God. Sometimes it becomes a thing merely of men, as you see in the reply of Jesus in this case. That was the thought on which this controversy turns. People that have the old idea—and they have it yet—are very particular and very exacting as to the source whence you get your authority to do anything; and so it was with these Pharisees. They and the scribes and elders—all the heads of them—made one final effort by coming in a body to Jesus, as he was preaching the gospel to the people; and they put to him the direct question, "By what authority are you doing this?" That is the sole thought they had.

Now every one can see very readily the assumption underlying that question in the organism in which they believed? All rightful authority they thought rested in themselves—the priests, Pharisees, scribes—the heads of the Jewish church. They held their commission—so they claimed—in a direct line of succession from Moses. But it had been broken a great many times, like all other direct successions. They claimed that they sat in Moses' seat; they were the legitimate descendants of the lawgiver himself, and had right and authority to teach the people, to say what the people should be taught, what the people should understand, believe and do; this all rested with them. And here comes an outsider—a man who fails to

recognize them, and who does not go to them and ask their permission if he shall say what is in him. He thus gave them great offense. They were scandalized that any man, whatever his pretensions might be in the world, should stand up among their people, the people that belonged to them, and presume to teach them something religious, and they say, "By what authority do you this? give us your authority." You see the position they have taken. That position is similar to one that has prevailed ever since, in all the historic churches. The elder churches in the world hold that pretension to-day. You take the great church of Rome—as honest as any other church in the world—and they believe just as honestly as did these men that they have the right to say what the people shall be taught. They do not believe, not one of them, that I have any authority, or any other Protestant minister, in the world; and they say to us now, as they have said to us for centuries, "Who gave you this authority?" They say, "This man, who is the head of our authority, is God's vicegerent on earth, and the authority connected with him has this divine, infallible connection with the divine mind." They claim that they own the knowledge of the truth, and that all men who get truth ought to get it from them; and they say this without any hesitation, because they

are honest in their convictions. They say, "Not a man of you has the least right to perform a marriage ceremony, or administer the ordinance of baptism." It has not been a week since I saw that exemplified. It was precisely the same position, showing the confusion that resulted. In the Church of England, you will see it is just the same, as you listen to the controversy between it and the Church of Rome. Each of them says, "We have the true succession; the succession has come down regularly from Jerusalem by the touched hands of our bishops; and we cannot recognize any man which they do not; we do not recognize the right or the authority of any man to teach religion unless he has had the hands of one of the bishops upon him."

These are old questions, very large questions, and they have their root in the tendencies of human nature itself; they are grounded in the mental habits that have been fixed and intrenched for ages. All I shall attempt to do is to place before you the attitude of Jesus of Nazareth to that question. In doing this He gives us his own conception of what authority is, and the sources of religion. It had not yet taken its place in the world's thought. When the world, the church and the teachers of religion get to be great enough to take in the thought of Jesus, we shall get rid of all this

foolishness about getting authority from the touch of the fingers of somebody. I shall try to show you how.

Jesus says, this authority is either from heaven or of men. Here is a man—John the Baptist—who has come before you as a divine teacher. The public recognized him as a divine teacher; people went and accepted in multitudes his ministrations. He did that under the very observation and eyes of the church. "Now then," said he, "where did he get his authority—from heaven or of men?" They were afraid to answer. "If we say from heaven, He will ask us why we do not take it." John himself tells us that they rejected the whole counsel of God against themselves, not being baptized with the baptism of John. "Yet, if we say, this is of men, then such a vast multitude accepted John's teachings that they will stone us." He left it just there, but the inference is not difficult at all. Now I have just a little time to look into the situation of the thing as it stands here, for the thought that I shall try to give you. Here is an organism, a religious organism, a religious organization that, somehow, they conceived, conferred the authority to teach truth. Either that organism had its authority of man or of heaven; if it is of heaven then it is from above. This is the attitude in which we stand.

Now in regard to the reason for the authority, let me call your attention to that. The right and authority for any organism to teach, the right for any organism to exist, the right for any church to exist, whether the Jewish, the Catholic or the Protestant, the right for any government to exist, of whatever kind it may be, in any part of the world, rests on the needs of the human race. I want to place that before your thought, and then we will understand the teaching of Jesus. The thing God has in view forever in the whole formation of the planet we live on and everything upon it, whatever it may be, from the beginning to the end, from the bottom to the top, is the soul of man and its needs. You can understand that very readily if we look simply at political society. Man needs justice, and the right for any government to exist in the world simply rests on the ground that it becomes an instrument through which he can get justice. That has been the reason for the existence of any government in the world. I need justice; I need a right to my home, a right to myself, a right to my time, a right to my price of labor. I need some way by which these can be secured to me in order that I can live and rear my family and develop myself and be something in the world. I need to have justice and I need to have it secured to me; and I need an organism

that will give me that guarantee. That is the reason for the existence of government, and there is no other reason than this fundamental reason. Of course there may be a great many side reasons that branch out from these, but I am looking at the fundamental ground of the thing. You take a civil organism, and as long as it is simply an instrument by which truth and right are measured out to each individual, it has the right to exist; and it does exist and grows strong and it holds its own in the world. When the organism ceases to do that; when the organism ceases to become the instrument of justice to the individual members of the society; when those who have charge of the organism begin to run it for themselves; when the conception comes to them that all this organism exists for us, and the people are below us and must look up to us and minister to us, then the authority that God has given civil government ceases to be from heaven and is simply of man. And God has given to the souls of men, in that condition of affairs, the right to revolutionize and turn that government over and make one that will give them justice. The right of revolution is simply based on this fundamental, primary need of the human soul, just as in the case of our ancestors, when England had a government here. If it had been the instrument of justice, and secured all rights and

privileges towards each individual, it would have gone on to this day. There would have been no interruption. But when it ceased to be the instrument of justice to the colonies, they protested, and made a clear statement of their grievances. They said, "We are not being dealt with justly; our rights are not being regarded; your government of Great Britain is not securing that for which your government is organized;" and they appealed to the king; and they appealed to the government, a long time, to change the administration so that each individual could have justice. And when their appeals ceased to be heard, then we have the Declaration of Independence. These men said, a government exists, but justice must be given to individuals. If this one refuses to do that we will push it aside and make one that will. That is the reason why there is this American Government. You can see the reason why I said a political organism has a right to exist, simply that individuals may have justice; God looks at that in establishing governments.

Now, man has another need; he has a higher one than this. A man needs truth, and has a right to it. He needs all truth, divine truth, spiritual truth. When God made the mind and correlated it to truth He put in it the inherent right to know all truth, and it needs that truth, and has a right to have it. And we

need an organism by which truth can be administered to the human mind; that is the only reason for the existence of the church. Here was the old Jewish church. It was a crude arrangement; sort of a state and sort of a church, but fitted to convey to the thought and to the heart of each subject of it the truth about God—the truth about human life; the truth about the great Father of mankind. That is what it was put there for. And here, at last, is the embodiment of that truth. It has made its appearance in the world in the form of a Person, in connection with his existence; and in connection with such existence, they absolutely reject it with contempt. What does that prove? The organism that was meant to teach the idea—to hold up the lamp of God's infinite truth to the eyes of the human soul to illuminate it through the ages, has lost sight of that, and the whole importance is given to the organism itself! They said, we can illuminate, and we only; and if you are going to get anybody to do that, you must get authority from us! God's conception of its purpose is lost, namely: to supply the need of the human soul, by teaching it right and truth, that belongs to it, and for which it was made. You are here to teach that, and if you cease to teach that and simply make this whole thing depend upon the strength, perfection and power of your or-

ganism, your authority is from man alone, and ceases to be from God.

That is the conception we have here. Now the idea of Jesus Christ, which is to me so original, so absolutely divine in its origin, that we fail to get hold of it to this day, is, that the authority is in the truth, and not in the organism. The organism is simply a means to an end. The organism in itself and for itself has no authority whatever; it is the divine truth which God had given it to teach that gives it power. This is its right to exist and its right to act. But we have not reached that yet. We have not reached up high enough. It is the idea of this great Teacher, the Nazarene, that we have not yet been able to appreciate. Let me make a general statement—I wish I had the time to make a sermon on it. There is not an organism of any kind on the earth, never was, and never will be, that exists for itself —simply for itself. The right of every kind of organism in the universe to exist is for something above itself. I do not care if you go to a rock; you may go to the geological history of these rocks, but they were not made simply that they might be rocks; the earth needed them. They enrich the soil, form strength to the earth's crust; it is something above itself. And after awhile man was going to come and he would need it, in all the great functions of

life, in the structures he would rear. It didn't exist to be a rock, but for something above itself. There is not a plant that exists just to be a plant. Your rose bush does not exist to be a rose bush. It has no right to exist and you would not allow it to exist on your place for that. But God has given you the love of the beautiful, and it exists that it may minister to something in you. You cannot think of an organism of any sort in the organic world, in the vegetable world, in the animal world—that exists for itself. A horse does not exist to be a horse. He has a higher use than himself, and so with everything else you can think of. God made this universe to look upward. He intended that as the eyes of man looked upon every organism on it, they should see that need of looking up to something above itself. My body is an organism; yours is another; but this body does not exist simply as a body; it cannot exist for that; it has no right to exist for a reason like that. There is a tenant in it that needs it, that is above it. It exists for something better. And if you think of the soul itself, you will see that it is an organism that does not exist simply to be a soul, something that has sensation, and will, working according to all that marvelous, mysterious set of laws, according to which it works, but for God above it. There is not a thing in this world that has a right to exist for

itself. But that was the idea that the Jews had about their church. That was the idea that the ancients had about their governments. When a man got to be a king of Syria, Babylon, Persia or Greece, he thought that everything existed for him. When Rome existed everything after awhile had to be for Cæsar. When the church was organized it was not long before it conceived the idea that all the nations were subject to the bishop of Rome, and it has been running that way a good deal since. But that is going out; and if it does not get any higher idea than it has now it will cease to exist. Churches have come and gone just like individuals have, and they will come and go when their mission is lost in that way.

Now let me call your attention just briefly to this new idea, this divine, this great Christ-idea, that authority is in truth. It is in truth because the human mind has a right to divine truth. And whenever a man is in possession of this truth, that gives him a right to tell it; that is the conception of Christ. The succession and the only succession that is worth having in all the history of this planet is the succession of truth. Here is a man from Galilee, teaching. There is an organism with its preachers, and in its hand a divine charter that came from God originally; and these men can show it to you, and it came to them from

high priests who have succeeded one another away down in the succession unbroken to their time, and they stand there before Him and say, "What right have you to do this?" He says, "It is from heaven; this gospel, this message of gladness; the world's heart needs that, and I have come to tell it. It came from God." This is Christ's idea. I wish I could make it clearer, but I cannot. Any man in this world that has in him the truth that the world needs is sent from God. The very truth entering the mind and heart is God's method and God's way. The old prophets understood it that way and all modern prophets understand it that way. I put Him in my heart, and I have some new views of God, higher and better than the world has had; some new conception of the great things of humanity. That is God's voice in the mind, saying, as much as the commission of Jesus said to these men, "Go and teach." When he sent twelve men to go all over the world, He said, "Go and teach the truth"—the truth revealed to them. That is what men need. That is your mission, and your authority for that. He put it there and it is there yet. We are having in the world an idea that a church organization has a vast amount of authority. We have the elders and we have the priests and we have the whole corps of officers; and we say we are authorized; we have the au-

thority all imbedded in us. If these are instruments to give truth and right to the people, why then they have the authority; but it is only that way; only in trust. That is all.

Now we have an idea that the truth is to have something else behind it; something to enforce it. It only needs to be told, to be made plain; to let the soul see it and know it as truth; that is enough. But some think it needs some kind of absolute authority to command the human mind to accept it. But Jesus had a higher idea than that. His idea is that authority is in the truth, and in the soul of man. I want to say this. You may think I am wrong—a great many do—but when the clear truth of God is placed before the eye of the soul, and the soul of man recognizes that and sees it as true, He cannot add to it. It has all the right God has to be believed, and the soul has all the right God can give it to believe that truth; and there is no statute from God, or man, or devil, that can add to its authority. It has authority within itself. It has an infinite right to be believed because it is truth. A man has a God-given right to believe it because he was made to know and love truth.

We do not understand that yet. Somehow when we get truth we have to get somebody to force us to take it. Jesus looks at man as something higher and better. When you take

the question of the great moral law; when he shows me my relation to God; when he shows me a thing that is right in itself; when my conscience shows the thing to be right, the authority to command me is in the righteousness of the thing, and you may add to it all the statutes God himself has made, and it does not add one thing to its authority; the conscience of man is enough. And when that right is shown to it; when the conscience sees it to be such, when it knows it to be such, you cannot add any authority. It is the authority of God; it has all the right to be done and all the right to command, and the soul has the right to it, and you cannot add to its authority. That is the conception, as I understand, of Jesus, so different from the world.

When you come to the Jewish law and the world's childhood, then you have a statute for everything. There was a commandment for every duty, just like there is for your little child, because the child does not see the right, but you can see it and you are training it to obedience. That is all. That is the reason they had a statute in their childhood—they were not able to see the right thing and feel its power. Therefore you have the statute, "Thou shalt not" and "Thou shalt." But when the world had grown to be 21, and had power to see the right for itself, all that was needed

was just to lay that before it and leave it there. You cannot add to that authority at all. It is so hard now to get the people, and the preachers—I am talking about my brethren as much as anybody else—to understand this as the genius of Christianity. Twenty or thirty years ago in the presence of a collection of ministers I made this statement; I had this thought then; it had just come to me and it was new. I said that there was not a "Thou shalt" or "Thou shalt not" in all the New Testament, and I think God does not command us like he does in the Old Testament, to do anything. No man is commanded to believe, to repent; nor is there a command to any human being to be baptized; not one. You cannot find the simplest command, even in regard to the first day of the week. You cannot find anything like a command from Jesus or an appeal, to observe the Lord's Supper every Sunday. Why such a change as this? Because the whole administration changed, and the world's life was placed on that high platform of right and truth. "He that believeth." All you have to do is to believe. God does not do that for you. He will help you to see it, but you have to believe and to do. If He sees that you are wrong in your heart, then you have got to repent. It is no use to command it; that would not do any good if He did. You are baptized in the indic-

ative mood; you assent voluntarily, that it is your own act. Nobody commanded you to be baptized, or to baptize anybody. I know the expression in the Acts, at the house of Cornelius; and that is sometimes pleaded, when the Holy Spirit came and these people believed, and they were "commanded to be baptized in the name of the Lord Jesus." But every Greek scholar knows the correct form is that he gave commandment to his assistants to baptize them. It was then given to them; they were ready to be baptized. He simply gave instructions to his assistants to baptize them. When you think of a religion like this it means manhood. I wish we could get the conception of this glorious, blessed Nazarene in looking at truth and looking at right; recognizing the divine authority in truth and all divine authority in right, and voluntarily receiving the truth and obeying the right. That makes a man; that is the idea of Jesus. You make a church, an organization, you invest it with authority by organizing a peculiar priesthood, and then say you can order the people to do this or that. What sort of a character does that make? That has thrown the world back into its childhood; it goes back 2000 years. The Lord Jesus wants us to look up like the universe looks up, like everything God has made from the lowest organism in it, from the grain of sand to the

greatest structures. There is not one of these that does not exist for something besides itself. The look of the whole universe is upward, and when God's truth comes down and opens the human eye, it is right, and God himself has a right to be believed by that soul. When the whole relation of God to a man's conscience to obey him and to follow him is placed before the human heart, it is invested with authority, and God is to be obeyed. The soul recognizes this right and does obey, and it is voluntary submission to conscience.

This is my idea of the Christian life, the Christian manhood—Christian character. How are we going to get ready for heaven in any other way? What have we this book for—the light of the New Testament? God opens the door of that spiritual world. He allows your soul to enter into this house, this palace, this structure—the wealth of the everlasting Father —so that you may enjoy it. What sort of a heaven would it be, if you were to get it by some priest or bishop? When the soul of man is educated, lifted up and perfected, to see and know right, then it is born into the glorious liberty of the children of God. Thus you become heirs of the universe, because you are heirs of God and joint heirs with Christ.

REMARKS AT THE COMMUNION TABLE.

I think our religion is so joyful and happy because it is voluntary. It seems to me that every member of the church here to-day will feel and say, "Why here, this is my right because I am one of the children of God. I do this because I want to do it. That is all the reason why I do this, because I see light and love in it. Jesus has shown me the truth—a simple and glorious view of the great Father's heart, and I want to enjoy it with all his other children; that makes it a joyful thing, a blessed thing. The reason for its existence is not simply to be a communion. We do not make this bread to be bread, and wine to be wine, and the table to be a table. You see how foolish that would be. But we make them for something so high; it is so simple, but how high does it lift us up? That is the true object to which the eye of the soul is turned, the glorious vision of the Father of love. This is for every child of God that loves Him and worships Him voluntarily. To me it is so beautiful, so lovely.

XIII

THE COMING OF THE PERFECT

When that which is perfect is come, then that which is in part shall be done away.—*1 Cor. 13:10.*

I READ in the opening service this old and beautiful song—more like a song than anything else—a song of the heart—the 13th of the 1st Corinthians. I call your attention to these words as the basis of what I am to say to you to-day: "When that which is perfect is come."

The first impression which these words make on my mind when I read them, is that they are describing a class of things that have no existence on this planet. We have never seen, or heard, or known, in our experience, a perfect thing. And yet, it is one of the most remarkable, interesting, and, I will say, sublime facts in our thought, that we believe, all of us, in perfection, and we have an idea of some kind of perfection. I think it is evident that we did not originate that conception. It was not born in man—that divinity or infinity. I give you my conception, imperfect as it may be, of how that thought came to us. No man could have given us the concept. Does it not strike you as wonderful that every human being believes

in the perfect, and yet no one ever saw it, heard it, or knew it? The world we live in is an imperfect world and everything that lives on it is imperfect, from man down. I think we are conscious of this. It looks to some people like irreverence, to say that God's world which He made is not perfect. I think the world that He made is just as He meant it to be; that He did not mean it to be perfect; and that man, as he lives on it, in all the stages of its progress, is adapted to that kind of a world. It must be evident to you that if this were a perfect world we would be very poorly qualified to live in it. We are so finite and imperfect, what would we do, in our present state, in a perfect world? And if we were perfect ourselves, in our powers and thoughts and faculties, perfect as we conceive a perfect man, after having studied the Christian idea of perfection of manhood, what kind of a life would we live in a world like this? You can see that neither the world nor the men that live on it are perfect. There is one thing we can say, and that is, that they are perfectly adapted to each other. You hear men say, wherever they live on this earth—any geographical section of it—that it should be changed. It is just a little too dry, if you live in Kansas; you go somewhere else, and it is a little too wet; you go somewhere else and it is a little too cold; and elsewhere it is a little too

hot. And you take the years as they come, and men say, we are doing very badly; the growth has not developed at all; the crops are backward. Others will say, it is just like other years. They differ very much; some are more nearly perfect than others. I felt very much inclined to say, last week, when we had two or three lovely days, this is a perfect day, but I meant it in a relative sense; with my poor conception I could not tell how to make it any more delightful and pleasant. But there is nothing perfect.

Here is this side of the human heart that the great apostle has expressed, as he looked at the higher side of the Christian life, and compared the two forms of living and dying that he presents here in contrast to one another—"when that which is perfect is come." It is the everlasting side of the human heart.

Note the restlessness of the age. We have the laboring man on the one side, the capitalist on the other side, the mechanic here and the farmer there. Note their unrest; and if you put their groanings and their complaints, their discomforts and their disadvantages together, all that they feel about it, it just means that the perfect has not yet come. You might sum up that whole side of human experience, and you could not embody it more perfectly than the apostle has done when he says:

"When that which is perfect is come, that which is in part shall be done away." We can see, therefore, that it is true when applied to every side of life.

The very earth we live on and the forms of life that are adapted to that earth are imperfect. If we get higher up, no matter how high we go, we find we have the same experience and the same thought. We never saw a perfect man or a perfect woman. I have seen a few people in the world that I loved so much that I could not see any fault in them. I know some people that I cannot see any faults in, and I say, relatively they are perfect. I know they have weak places, like others. We have never seen even a perfect human body. If you want to see something of that kind you have got to pay your expenses across the ocean and look at the work of the chisel of some great sculptor in marble, or the picture of some great artist on canvas. Men are doing this every year. They want to see a perfect human form, and they go to see the Apollo Belvidere, or some touch of the brush of some mighty genius where a perfect form is presented. I have not seen them. They may be beautiful, but I never saw a human being in my life that exactly satisfied me. The reason is, we think of these beings as they ought to be.

We have an idea of the perfect. We think of days, months and years and seasons as they ought to be to us and they do not come up to our standard, and that is the reason they are not perfect. That is the way we think of our bodies. You never saw a gentleman or lady who would not like to be modified. Some are not as tall as they would like to be; some are a little taller. Some would like to change the color of their eyes; others would like to change their complexion. Many try to fill out and make the proportions perfect. I never saw anybody in my life that would not like to change himself or herself just a little. This means that we have not seen the perfect one. But we have an idea that we would like to get to it. And it is just that same feeling coming out when it is said,—"when that which is perfect is come." It has not come yet. This is the utterance that is given to us here. It is full of divine suggestion.

I said a little while ago that love makes us see imperfectly; but sometimes it sharpens the intellect more than anything else. It ought to. You take a parent's love for a child. Take that boy that is growing up and the heart of the parent sometimes worships him; and you talk with any mother or father and they will say, "If he were not quite so easily influenced." That is the first thing. "If I can just get him

to do this or that; if he would devote himself to his studies, and have a little more ambition." They can say a great many beautiful things and true things, but they say "I would like it if he could be"—something else. So with the other children. Take the daughter, growing up in your home, whom you idolize, and you idealize before you know it. But presently you hear the mother say, "If she would not take cold so easily; something in the constitution," etc. Something like this always comes up, wherever you look, wherever the attention rests. Wherever you think and there is any heart in thought, Paul's words are underlying that thought and that heart, and you say of the universe, that which is perfect has not come—"when that which is perfect is come." We all notice this, and that is why it presents to us such a momentous view of human life. The apostle is applying it to the Christianity of his age, to the ways of thinking and living; and if it is applicable to that day it is applicable to every other day. Paul was a man who had seen all the sides and phases of religious life which were then in the world. He had been reared in a Greek city, where there were culture and the best forms of Greek life. He had been educated at Jerusalem under the great masters of Jewish thought. He understood all that was highest and best in the Hebrew life.

Later in life he had been converted to Christianity and sent on a special mission, having unfolded to his mind, as we can see when we read these books, the widest and highest conception of God and the religion of Jesus Christ which any man on earth had. And yet he said, "We know in part, and we prophesy, or teach, in part." That is all he could say about himself. He looks out upon a universe of infinite magnitude and says, we can only see in part. All these phases of life that you attach such vast importance to, are temporary. They are simply means to an end, and when the end is gained, they drop away like the scaffolding of a house; we have no further use for them. People can attach a vast importance to them, as they do to the world of marvels and wonders. Even now a man comes along and makes something we never saw before, and how the human mind observes and wonders! They were expecting these men in those days to work marvels, or miracles, as they were called. He had described these in the 12th chapter of this epistle as "speaking with tongues, discerning spirits and working miracles;" and those things they attached immense importance to. They thought that was what was required, because it was divine; they were nearer to God, then, they imagined, than they could be anywhere else. If we could just see a man raised

from the dead; a blind man with his eyes opened; some poor paralytic just by a word raised up to strength and health; then we would be so close to God. Paul says, that is all a mistake; I am going to show you that you might have all these things and be a mere "sounding brass and tinkling cymbal." God would not be near to you nor you near to Him. It is no wonder he began to think about the perfect when he began to talk that way. There is a life and the best of a life, and there is experience and a reason for that experience, that lifts it beyond all miracles and wonders, and tongues and languages that men or angels ever spoke. That is what Paul said. It is a marvel to me that we cannot rise high enough to see that. It is a marvel to me that honest men and women whom we have right here in our community still think it would be a great addition and advantage to Christianity if men could work miracles and heal diseases; and should support such a religion as that. Paul tells us there is a way vastly above that. We want to get to the top; why not take the best way? Why not take the true way? Why not take this which he says will never pass away? Your former knowledge, and what you may be able to teach now, will pass away. That is contrary to all the beliefs in the world. You go to any church in the world to-day and you will find

them equally honest, equally sincere. This one thinks this form of knowledge and truth is eternal and never can change. There is not a church in the world that does not think that. I do not mean that there are not men in all the churches that know better, but I am speaking of the mass.

You have seen, if you have read the papers, a lesson of this. It strikes me with great force and I want to use it with great delicacy and respect for a great church and a great people that I honor for their piety and their work. Most of them are fine scholars and pure men. No one questions their ability. There is a man of a high Christian courage, of high character in that entire denomination, being tried now. And Dr. Briggs was not asked a single question as to whether what he said was true. So far, I do not know how it may come out. The question has not been raised with Prof. Smith, of Lane Seminary,—If this is true which we are considering. Is this true that you say about inspiration? That question has not been raised with Dr. Briggs. The simple question is, Does it agree with some statements that men signed as true in 1640? The whole question of inspiration was settled in the Confession of Faith, so made, and what you now say does not agree with what was then said. It does seem to me, and to many Christian hearts, as

we read these accounts, that somebody should ask, "Is this true that Dr. Briggs says?" not, "Does it agree with the Confession?" Is this thing which Prof. Lane says, *true?* We have an idea in our mind about truth, and here we are calling upon these great men, these advanced men, and are asking them, "Do you agree with that form of knowledge that has passed away?" Paul says, all these forms of knowledge will pass away.

Why, it is true in every department of life, and will be true as long as the human mind is what God made it. The same thing is true in the scientific world, as we have it in the religious world. Precisely that. There was a time, and it is not hard to find it, when men looked at this earth as a plain parallelogram; when the sky and all that is in it was a crystallized firmament, and the stars in their setting give light to us. We go back to Egypt, when men were looking up to the heavens—the heavens as they are now; and they drew the promise of marvel and wonder as they understood it; and they were so convinced, and so held for several thousand years without change. That was their form of knowledge, and it sufficed for the life of the world very many centuries. Away down here in the Christian era, a man came and said, "You are mistaken about that; that form of knowledge is inadequate; it does

not account for what you see there. We are not stationary, while the sun, moon and stars go around us, but the sun is the centre of the system, and all of us are going around it." That was another form of knowledge. I need not go into the sharp controversy by the church and the pope when they issued their edicts and bulls against it and commanded princes and everybody to oppose it because it was unscriptural. It was the form of knowledge entertained by the most intelligent and best educated men in the world, who had a true knowledge of nature. But these men have passed away, like prophecy passed away, like all forms of knowledge pass. And then Copernicus came and told us about it. They were just as confident; and Kepler and two or three of them got their light and studied the sky again and made the sun the centre; made new maps of the sun and moon; went to the universe and studied the stars again, and it was all settled; they understood it. But after awhile somebody with a larger telescope came—Lord Ross, for instance—looked at the sky, and Herschel said, "You don't see all that is there, nor anybody else. There are constellations through the whole galaxy of the glorious universe you do not dream of; there are movements and wonders you do not see." They opposed him, like they do everybody and everything, till after awhile men saw it; and

then they said, "Well, it is true." And now there is a telescope out here in California at Mount Hamilton larger by a good deal; and they are talking of making another one larger still. And men will look up through it and see the wonders and glories, the movements and mysteries, that men never dreamed about in the past. So it has been with geology; so it has been with botany; so it has been with every form of knowledge. If a man would take the text-book that I studied in chemistry forty years ago, he would find himself away behind the times. Nobody undertakes to teach that now. They would laugh at one if he did, from one end of the land to the other. There is not a man who would not say, "Why, that is not chemistry." The whole thing has grown and developed so vastly that they would laugh at a man now. Yet I felt as confident that I knew chemistry as anybody feels now, when I graduated.

I just speak of these things to show you in the best way what has taken place in religion. For a long time—over a thousand years—men thought that they knew everything. They were just as sure as they could be. They had settled the question and they had infallible truth; they had an infallible church. They had an infallible head of the church; they had an infallible teaching power; they understood

it all. Infallible! What a word is that to use on this planet! As if there could be anything infallible that was human at all, whether it be church, or religion, or creed or anything else! But they thought so and they believed so. They had looked into the Scriptures like these old astronomers looked into the sky; they had seen something in the Scriptures and they put it down in the books and settled it. When Luther came he said, "Why, you don't know; there are truths that you do not apprehend at all. I am looking through a larger glass than you. When I look into this great unfolding of God's will—this history of His revelation of Himself to the world, I see things you do not see. I have just got a bigger telescope than you have." But the philosophers of the ages would not have anything to do with it; and when Luther looked at all the facts he took his view of religious truth, and wrote his statement down, and it is known in Germany to-day as the belief of a large part of the world. But it was not very long until Calvin said, "Why, Luther, you don't know it all; there are constellations of truth in that Book, and in the universe, that you have not dreamed of. I have got a better glass and see more than you did—vastly more than you did." The same experience then begins, and Luther fought him, and before it was settled a part of the human

race believed that Calvin was right. We had no more than got this settled when Wesley comes along and said, "I have a better glass than any of you. I see things that you do not any of you see, stars in the firmament of truth." These were new ways to live. He went around and they looked through his telescope. And when we get down to this century we have Mr. Campbell and Barton Stone and a few men who are looking through other telescopes. And they say, "Why, Calvin, Luther and Wesley, there is a great deal more that you do not see. There are fresh forms of truth. There are worlds and glorious galaxies that your glasses do not take in, I have got a larger glass." They had the same experience of infidelity. But they went over the land till the people saw it in that way. This is what Paul means, when he says of our systems, that they pass away. We have got a class of people like the rest; we do not differ at all from other people in our human nature.

If a man says, "Now I have got my glass more perfect in fifty years; I can see something Mr. Campbell did not see," we have got a number of people who will denounce him and give evidence of his infidelity. I have been called an infidel myself, for the matter of that. The idea that one man has seen all that God has to show to the human mind! The idea

that one church in this world has seen and known all that God has to give to the world in all the eternal ages—that is childish. The idea that there is to be no more progress, no more growth, no more telescope! But, you say, what are you going to do with the Bible? Well, I am going to do with the Bible what Copernicus and Herschel and Kepler did with the sky; I am going to look into its sky and see its Milky Way, and all the constellations of the zodiac; I shall investigate its splendor all the time, and seek to go further and further into it. The Bible has been there all the time; it will be there when you and I are dead. There will be other eyes, when we have gone, thank God, that can see more in it than we now see. As for knowledge, "it shall pass away."

This gives at least one conception of revelation, which I have expressed to you on other occasions; I have kept you too long about this. I must say that revelation has much to do with unfolding this to us. The only thought that many men have had regarding revelation is that God has sent something down from heaven and put it in the human mind. That could not be done at all until the human mind is ready to see that thing. No truth can be understood by any mind or in any age until that age has been lifted up on the pedestal to look at it. Revelation is largely qualifying us to see the

truth and make it known. The truth is there all the time; the truth does not change. The truth is like the scientists would say about the quantity of matter in the universe; it has always been the same and will always be the same, because God is the same. The change is in our understanding of it. That is all. We get more and more of it as we go along. That is revelation, and in *that* sense—in the view I have been talking of—God is still revealing; He is never going to stop revealing; revelation goes on forever. And the absurdity of the old idea that God revealed unto his prophets, and the apostles up to about 2,000 years ago, and then shut up the book and is never going to make anything else known, ought to be manifest to all. You can see, if you look at the matter, that He has never stopped revealing, and is never going to stop revealing. Revelation goes on forever. You can see if you look at this position, that He has never stopped reasoning; never stopped unfolding, lifting man's capacity, giving power to the soul to see more and larger solutions of infinite and everlasting truth. Just in that way has it appeared to the prophets in the ages that have passed away.

Then the apostle himself looks at things as they ought to be. He writes about the church as it ought to be—the church of the New Testament, his ideal church. The eldership of

the New Testament is the ideal eldership. When I get into a group of preachers anywhere and the question of the eldership comes up, the most common expression is, "I never do see a Scriptural eldership." The reason is, when it was put down in the book it was put down as it *ought* to be; and we have to take the things as they *are*. There is one great duty that we must never lose sight of: it is that we ought to *try* to be what we *ought* to be. God has placed us here in probation. He has sent us an everlasting proposition to strive toward the perfect, and we ought to live fully in that direction. We never saw a perfect church. Read the Epistle to the Corinthians, and the Epistle to the Galatians, and see what God says about the best of the churches. How many failures, errors, mistakes and imperfections is he trying to correct! The Apostle Paul never looked upon such a congregation as I am looking at now. The congregation that Paul looked on was gathered up from heathens, Jews and Gentiles, and ignorant people, and they brought all their misconstructions and superstitions with them; and that is the reason we have these apostolic letters trying to correct them. When I am looking at my congregation I think I would like them to be conscious of the fact that the perfect eldership, the perfect membership, is to come. We have never seen a perfect

church. There is no perfection here. The perfect is always beyond us, and above us, and we shall go on struggling, aspiring, for that which is perfect, which is to come.

There is one phase of this life that I have not time to develop now, but just to mention. There is a concept of perfect joy that Paul speaks of; there is a way to live notwithstanding the different capacities and imperfections; there is a way of life, where the cup runs over. That is love, that is happiness, God and heaven. It does everything good that is done on earth. It does everything good that is done in Christianity. It is the touch of the soul here that makes clearer heaven. I could not convince you there is no heaven because you believe in a perfect one. And when you look around in this life you live in—I do not care how much love you have, nor how your heart overflows; how the tears of joy stream from your eyes, as you look at these high things, you still say, perfection has not come; I shall be happy some day. My place shall be more perfect and far higher than it is. My limitations will be taken away. The things that hinder me in all the struggle of life will pass away, but the inspirations of life and the teachings of life will not pass, and Paul says we shall get more of them. That is well said and truthful. We believe now, but our faith will

widen; we love now, and we shall love forever, and that will be the fulfillment of it all. "Now abideth faith, hope, love; these three; but the greatest of these is love." And he gives the reason; it is the difference between now and then. Now we know what belief is, and we know what hope is, and the heart breaks while hoping. You have to sleep above the graves of your dead. You have to believe and hope in the dismal chamber from which you have taken your loved one to the graveyard. You have to hope, as he who fresh in the vigor and health of life goes. That is the side that is eternal; and when you look at him in that way, when you look at the life of man and God through love, the only reality in the universe that never departs, that never passes away, then we shall see Him and know as we are known.

REMARKS AT COMMUNION SERVICE.

I have been talking to you of that glorious chapter—the 13th of First Corinthians. Paul says love builds all up, and bears all, and endures all. If it does this it will bring us to perfection after awhile. Love is all through this institution. I do not believe the world would have known God's love and God's pow-

er; I do not believe the knowledge could have come to us of the personal love of the infinite Father, if we had not seen that love as exhibited in Christ's death. And when we go to Him, on the last day, we want to feel that God is love. This fellowship of Christian hearts, which begins here, will go on up there. We love Him because He first loved us, and in that loving will be found happiness. There is no happiness in this world but that. We may have comfort, we may have all we want of material blessings. But that is not happiness. Happiness is where love is. Let somebody leave off loving you here; and how it will pierce your heart! Let somebody tell you that the boy you have raised doesn't love you, now that you are gray-headed. Let love cease in these human relations and you will see how it will feel. God knew that, and that is the reason why He has made us capable of an infinite love. We hear simply the first notes of the scale here. We will finish them in the heavens—these glorious songs of love. We imagine the angels sing, but we will sing songs they cannot sing, after awhile.

XIV

THE UNSEEN THINGS

While we look not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal; but the things which are not seen are eternal.—*2 Cor. 4:18.*

My text this morning consists of these familiar words. They have been for many years a great favorite with me, and, I hope, with you.

In the religious life of the world, especially in that part of it to which the thought is here addressed, the look should always be at the unseen; but in consequence of this peculiar organism that we have it is only a minority that have been intelligently able to take that kind of a look. We have a material side of our nature that we have to attend to first. That which is natural—our bodies, the material organism—is developed before there is much developed of the spiritual side of our nature, and we are brought into such close relations with the demands of our bodily organism for food, and raiment, and shelter, that it requires us to look, the greater part of our lives, so steadily and constantly at the material side, that we mix these up with our religious thought. Indeed, the thoughts of many have been so closely limited to the things

that are seen, that they have become incredulous about the unseen world at all. Men who are educated, who think with acuteness on visible things, have been telling us that we know nothing of the unseen, the invisible. When we preach to them religion, when we preach to them the great verities of our faith, they say to us, "These things you know nothing about." They mean by that a knowledge that we can have verified by science.

There has been a great rage, and I hope not too great and that it will grow, for scientific investigation. For the last twenty or twenty-five years scientists have been looking at visible things. They want to analyze things chemically; they want to verify things in crucibles and with apparatus; and what we cannot prove that way they suppose to be not worth our attention. One of their views is, that you know no more about these things than you do about the other side of the moon; you know the moon has another side; but you never saw the other side of it. Now the age in which we live, after all the years of investigation it has had, still looks with the eye towards the unseen in the natural world about us. And what I want to talk to you about to-day is, the statement from the scientific side of things, in behalf of this great world of the unseen—of what we have right here of the unseen, the eternal. The

apostle was able to see, at the height at which he was standing when he wrote that chapter, that there are verities and lights that the eye does not look at; and that these are eternal, changeless. He was able to see by his experience that all that whole world of things that we can see and test with our senses is a change of things. It is temporal, we call it, using the word in its literal sense. The things we see in time are used up in time and pass away in time. Time changes.

Now I shall suggest a few illustrations that you can all understand—I mean technical illustrations. I have tried to look into these things for the last twenty or thirty years, so as to understand them. I do not claim to be an adept in the use of scientific terms, but I can use them well enough for us to understand. I want to show you that we live all the life that we live at all, by looking at the unseen; and if it were not for the look that the eye of the soul is steadily taking at the unseen things, no man would live a single day. The physical life that you are living here in the world, men that have seen far even into this physical universe, that know most about it, that have looked most steadily into it, with the keenest and most intelligent gaze, are not studying now. They are not interested in rocks and mountains, in material things; the study of these scientists now

is the unseen side of nature. In the last period men have been studying what they call the "forces." Somehow—and we can form some idea how it has come about—God has constituted this mind of ours so that we have to look behind almost everything we look at. The very fact that there is in the mind by its constitution a perception of what we call the law of cause and effect, accounts for the fact. When we see the phenomena—when we see the effects—when we see the things going on about us, we instinctively look for the cause. God has made us so that we are compelled to look behind, to look for the cause of it. We are hunting for an unseen thing. This is the origin of all the science in the world—the very fact that the mind is made that way. See what you will in the phenomena of nature, wherever it may be, you ask the cause of that. But the cause is the invisible thing. It is not a thing you can see with the eye at all, in most cases, because when you come down to it, it always is an invisible thing. We are studying *forces*. The inventions, the progress of the world's history and life, and of that form of life which is now the marvel of the ages in the latter part of this century, have come to us from the study of the invisible things, the forces of nature. We never would have got that by studying materialities; but when men began to study the

great invisible forces of nature, to learn their order, their law, their way of movement, then they were able to explain things. And when we come to the explanation of these phenomena we can utilize them by bringing them into service; we can make them the servants of man to meet the ordinary needs of life.

Take the first great conception that we have, a fundamental one, of this force of gravitation. Nobody has any instrument by which he can test anything about it. It is something you can not see with your eye, and know, but we came to the knowledge of it by phenomena. Seeing an apple fall attracted the mind of a Newton, and he began to think over the cause of it. When he found the cause of it, he found an invisible force that he called gravitation. He had to have a name for it. Now we have faith in that; whether we understand it or not, we have faith in it, and we live because we believe in it. If such a thing could be imagined as a loss of confidence on the part of any one who has reasoned on the great method of the law of force which we call gravitation, we would not stay in this house a moment. It is because we believe that gravitation will hold it here securely until we get through our service and will not be disturbed, that we are content to remain here. But if this law were suspended, nobody at all would be secure. It is

because of that quiet confidence that we have in the movements of these vast, invisible things, that we go about the ordinary business of life. I know I am using the word "forces"; which scientists would criticise, because they say that all forces are resolvable into one, and we ought to say "force" and not "forces." But to make ourselves understood we have to divide it.

This is just as true in regard to what we call cohesion—that force that holds together the particles of everything the world has. In some substances it is stronger than in others. We say in metal—iron for instance—cohesion acts with a great deal more force than it does in snow out there, or than between the grains of sand. Now if we lost faith in that; or if that law of nature were suspended for a moment, every visible thing would fall into a vast world of sand. It is because we believe in it we trust it.

And when we proceed with all the inventions of life and all the processes of life, we are looking at these unseen things. You take the law of what we call chemical affinity. I need not go into such an explanation as I could make about what that means. It is something that knows how to separate things and put them together. This has been at work on this planet since gravitation began. Mark Hopkins gave us a splendid picture when this whole system of

gravitation, of cohesion, and then of chemical affinity, was illustrated. We wanted the ores in one place; we wanted the iron in one place on the earth, in the soil, and we wanted a force working by law that would separate these things and put each one in its place. And when you look on you cannot see it with your eye; no man can see it with his natural eye at all. But to illustrate it: you put food into your stomach and this law of chemical affinity goes to work and makes blood where you need blood, and bone where you need bone, and muscle where you need muscle. Now if you were to lose faith in that, or if the law were suspended, your health is gone. Just suspend the law of chemical affinity in your stomach and you will die. It is because you have confidence that that law will do its part, you swallow your food. No man would put it into his mouth, would venture a single moment to swallow anything into his stomach, without confidence in the law of chemical affinity. You cannot see that law; you cannot see that force, but you know the great reality of it by the way you live. And so we might go on with all of them.

We take what we call vital force, which is the same thing. You may take all the microscopes that have ever been invented; you cannot see the vital force of a grain. But it is because men believe in it in the springtime,

when the sun shines and the soil is warm and mellow, they deposit the grain in the ground. If there were no confidence in that vital force not a grain would be sown. The world is fed by the look at an invisible thing. There would not be a single man on the plains from which our bread comes from year to year that would go abroad in his field and scatter a single seed without absolute confidence in an invisible thing, which we call vital force. It is looking at the vital force that is the invisible thing by which we live. And yet men come and tell us that unless they can see the thing with their eyes, and touch it with their hands, and test it with the senses, they cannot believe! You see how far they are from the great reality of life.

These few forces that I have been talking to you about now are only some of the unseen things, and yet they lie at the foundation of life and of physical subsistence. And it is looking at these invisible realities, and confidence in these invisible realities, that enables us to build houses to live in, sow and reap, and carry on the processes of life. It is the look at the unseen that does all this.

Now I want to state another thing in connection with this, to lead up to another point that I take advantage of in my studies of Christianity and of the universe, for I stated that God is

everywhere to me. Now of these forces that I am talking about, take electricity, which gives us a still better illustration. These forces, we are told by the scientists themselves, are eternal. Their way of saying it is, that force is endless; and when they explain that they say that force can and will never end. Put your mind on it in time or eternity, it is there; put your mind on it at any time in the great future, and you can imagine it there. These are the eternal things. And the way the scientist looks at the material world now is to try to account for all its changes of form. That is all we can know about anything—its changes of form and mode of existence. The thought on which it rests never changes and is eternal. So, looking at these external things, it is a literal fact that the unseen things are the eternal things, and that by the concession of all the scientists in the world. Now, there is a great deal more in this than you may think. I almost revere the names of the great men who have looked into nature and taught us so much about it. I am not one of those who stand in the pulpit to denounce Spencerism, or the theories of Huxley or Darwin. They are the benefactors of the age, and of all future ages. They have taught us nothing but the great fundamental and eternal things of life. They have asserted simply what is true. They have worked for us. They

have said, Here is a phenomenon; let us find the cause of it. And they have found the cause of it. These men love truth for truth's sake, and that is what I honor them for; and their grand lives show that there is sincerity and integrity in their thought and labor. I need these vast truths that lie behind the visible and show us the invisible and eternal.

Now the apostle speaks in regard to Christianity, in regard to the phenomena of life, and he is contrasting this life and the life to come. And I want to show you directly that he says it is not the visible, it is not the form you see, that is eternal. They are just like the things around you in nature; they come and they go. The part that you look at—the body, bones and blood—is changing. This is the way of living, the form of existence. That is all I know about anything. But underlying it, as there is underlying everything in existence in this universe, there is a something that is eternal, and that invisible thing is what Paul speaks of as the unseen things of the world. You see, in the connection here, that he is looking on that side of life that we experience most keenly. He had been giving them some of his own experience, his persecution and tribulation, his great sufferings; yet he says to them, I know these are changeable things. They do not last long. But there is underlying it something

that I see by faith, and I know that is eternal. These afflictions are but for a little while. All sufferings last but a little while; but they are working for us, they are producing in our minds and hearts, thoughts and feelings. They are weaning and separating us from these things, so that we shall not be unduly attached to them. They are working for us "a far more exceeding and eternal weight of glory, while we are looking, not at the things that are seen, but at the things that are not seen"—those vast realities that are eternal. The very form of the expression is one that looks like a contradiction, and to a man that only knows the surface it is a contradiction, to look at an invisible thing. When you see a man looking steadily toward what he supposes to be some object, you instinctively look that way, to see if you can see anything. That is the theory Paul has in his mind. Now, he says, here is a class of men that have come up in the world within this generation in which I am living. I see all of them gazing steadily at something that is eternal, that the eye cannot see. They are simply looking at an invisible thing, a thing not visible to any human eye. We see it by faith. We are walking, looking and working by faith. Now we have to work by faith, as I have shown you, in our household, in our fields; simply by faith. It is not by sense, but by faith. And it is just

so in religion exactly. We live here in this body, we come in contact with heat and cold, with disease and the accidents of life; we feel their force; and all these changes are going on in our fields, and everywhere things are becoming invisible, like everything that is visible in the universe of God. But there is something in it and about it that is invisible and eternal.

Now look at this. The argument that has been given to us by scientists. We have been told, and told rightly and truly, that these invisible things in nature are the eternal things. Spencer, Huxley and Darwin say that all these forces are simply divine laws. I do not know any word by which men—scientific men, even, and religious men—can deceive themselves more effectually than by the word *law*. You hear everybody talking of things being governed, not according to law, but by law. All things are governed by law. Yet in this sense nothing is governed by law at all; law governs nothing. Things can be governed according to law, but there is to be a government back of and higher than the law. You take all the laws in our statute books, and codify them, and put them in the finest volume you ever saw; and get all the books and put them in the court-house, and see if they will govern anybody. There is to be a government, there is to be a will, there is to be somebody that knows what the law is,

and who governs the people by the law. That is nature; that is experience. The law, *per se*, does not govern anything. And so, when we have all these forces at work, there is somebody that is moving them, and moving them in harmony, and the result is law and order. The law is simply employed as a method; and the laws of nature are God's methods. And we have to go back, after a while, to the original government. God knows the law and governs the universe in accordance with it. That is a fact evident in your experience and mine, and in that of everybody else in the world. Now you take this force. It is God's will that is working in nature, in harmony with the method which He Himself has fixed in nature.

Now we are told, and told truly, too, that this force is never to end. The reason why this force does not end is because it is God's own method and plan. It does not begin, and does not end, any more than God can begin and end. These forces are eternal. Here are gravity, cohesion, chemical affinity, magnetism, and vital force, called the great *quantum* of natural forces. There are five of them and they are eternal. They never began, and they will never end. And I find here another force, a force that is vastly higher than natural forces, for it takes advantage of them, and makes these forces its servants; something that takes elec-

tricity—the law that is used to carry thought all over the world—and uses it to carry on all the commerce and business of the world, that increases largely communication among men. There is a mind underlying that movement of the trains and ships and commerce and business of the world. There is a force that is managing and directing all these, and that uses them like the fingers.

You take the vital force, and here is something else greater. You recognize a force above it, an intelligent force that knows how to use and make that vital force feed the world. And this kindly force in the heart and soul of man, that takes all the forces of nature and uses them, just as he uses all other instruments to feed and clothe himself and carry on his business, making them his servants—would it not be a strange thing if it were not eternal? Can you doubt it? I won't say to you that this demonstrates the immortality of the soul, but it makes it impossible not to believe that there is something that goes on after this natural force stops, that has never begun and will never end. They are my servants; I am greater than they are; God has made and formed me as their king, and I will make them serve myself. They weave my cloak, give me food, transport me anywhere I want to go. I make them my servants. And yet I am merely temporal, and

these things that I am using are eternal! This is the absurdity that we are asked to accept by scientific students. I am looking at it purely from their standpoint. So far, then, as our present knowledge goes, so far as the best thoughts of the best thinkers go, to whatever school they may belong, if those on this planet have been able to show us anything at all, they have shown us that these great invisible forces are eternal. They can only change their modes of existence; that is all. They do not come into being and go out of being; they only change their form of existence. So, then, we can have, from a purely scientific standpoint, what amounts to a demonstration of immortality. For if these forces are eternal, much more is He that manages them eternal.

And that is the reason why, in religion, we look not at the things that are seen. They do not cause an absorbing interest. We are looking at the unseen. Paul states the great truth that has required a thousand years to live up to. These people's physical needs, he says, are ephemeral, they are temporal; but the invisible things are eternal. That is the contrast he makes between the visible and the invisible. It seems to me, then, that we have here, on any ground that the scientist can place us, the advantage; and we are right thus to look at it. I do not have time to-day to look at the other

argument that we get out of it. To me it has a stronger one than this; and I am in a position now to see what science is going to say to me about immortality.

The idea of immortality to the scientist is such an absurdity that it cannot be entertained. The idea that a man who dies goes into nothing! No scientist who understands it can believe such a thing without contradicting the fundamental principles on which he reasons about everything else. This is my position in regard to the thought that is moving the world; and I am ready, then, with the apostle, to express the certainty with which he brings in the next sentence. "Therefore," he said, "having seen that the invisible things are the eternal things and cannot change," cannot cease to exist, but must go on and on, "we know that if the earthly house of this tabernacle were dissolved"—if this present form of existence be changed—"we have a building of God, a house not made with hands, eternal, in the heavens." We are drawn to Him because He is the fountain of all the forces in the universe; He is the force of the universe; and these forces are simply manifestations of His power and His wisdom in working in the visible things about us.

These are some of the reasons why I believe so confidently in the future life. These are some of the reasons why it is when we bring

the bodies of Christian men and women, lay them here before us, and read these words to you, that I have not the slightest misgiving in regard to their future.

The reason why I can turn with confidence to these great commentaries in which the inspired seer saw these things, and spoke of them, is that they harmonize with the whole vast system of universal truth. We have not yet come into the splendor of the glories of which we are capable, when we see that life beyond us. This is the way the apostle thought about it, and he thought rationally. All the unfolding of knowledge only shows the higher, grander, and more glorious light that the centuries have had in regard to this truth. The idea would be absurd to me, to say that we now have the beautiful light of the sun; we have all the space above us filled with glory; and then, after a few hours, it is all gone. The day seems gone forever. It will be just that way. When we see the real fact it is this: the sunlight has to pass away—this common day that we are so used to. When night settles down over the earth, and you look up, you see a million suns. You do not see the splendors and glories of the universe until the daylight is gone. We should not know, we never could have known, of the glories of the stellar worlds if there had been no darkness in the universe we live in. It is only

when the deepest darkness comes that we can know. Then we look out on glorious planets and worlds that we cannot number; we see all about us the splendor of the heavens rising when darkness is on the earth. Is not that the way it will be, brethren? There is no uncertainty about that to me. When the light fadeth on this earth we look out at the splendor of a spiritual universe in the world beyond. We get here the common sunlight of the experience of life, but then, when that closes in upon night, when the eyes are shut, they shall open to see it all in indescribable grandeur. That is what this great man is looking at, and wants us to see when this life is gone and death settles upon us.

We have this great fact set before us in this marvelous presentation. No difference what men may theorize; how far they may see out into the world beyond us; what molecules and atoms they may try to look at below; when we study the movements of the great forces of the universe, we find that this truth is in harmony with it all. It is a part of that great system of God, the Almighty, who made it all. This life of man, changing here, passes out into the unseen to assume a more glorious form at last. This is why we love to sing, as we are on our way, "Nearer, my God, to thee."

"And when, on joyful wing,
Cleaving the sky,
Sun, moon and stars forgot,
Upward I fly.
Still all my song shall be,
Nearer, my God, to thee,
Nearer to thee."

That is our faith, and our faith rests upon an everlasting rock.

REMARKS AT THE COMMUNION TABLE.

The thought in this institution, brethren and sisters, is much nearer to us than the one I have been trying to lay before you this morning. Here is something eternal also. If there is anything eternal in the universe, and that has a right to be eternal, it is love. The argument I have been making to you is purely intellectual. But the heart is deeper than that, and the thing which is eternal, because it is God himself, is love. And we cannot look at this without feeling that we are still within the eternal. We are in the grasp of that which can never fail in the infinite ages. That is Paul's argument in another place. This is the subject. You have it here to-day. Our Father brings it here from week to week, and shows it to you; shows you His heart, shows you its depths; reveals to you the infinity of His love. Whenever we look on

the central sun of nature, or anything in the universe, it shows us the love of God, that this institution brings so much nearer to us.

XV

THE LAW OF GLORIFICATION

Verily, verily, I say unto you, except a corn of wheat fall into the ground and die, it abideth alone; but if it die it bringeth forth much fruit.—*John 12:24.*

THE subject this morning is the reply of Jesus to Andrew and Philip when they came to Him announcing that there were Greeks present desiring to see Him.

The text seems to me to present to us the law of glorification; and the reason I have selected this subject to-day is that it is in harmony with the subject we had before us on last Sunday, when we tried to form some conception of the purposes of this kingdom, or rather of our going into it. We tried to think of the universe as it appears to the best thought in the world now, as looking upward; of the power that is behind it or in it, working through it all, and always working toward the perfect.

Perhaps I am not constituted right; if so, it is my misfortune, but if I have a religion at all I must see a reason in it and incident to it. I can see reason in every religious position I hold; that is the extent to which it is my belief. And to the degree in which reason enters into

faith it is intelligent; beyond that, faith is superstition. I am not able to see any reason in the world unless I see God in it, working in it, working through it, and working toward that far-off end to which all things are moving. This is merely an introductory statement, to show that I conceive that God is not absent from the universe at any moment, in the past, present or eternal future. If He were, to that extent it would break into my thought. God is infinite and omnipresent. I have to think of Him as present in every atom of this universe, always, everywhere.

Now I call your attention to this statement—this law of glorification. We do not any of us question the fact that there is such a thing as glorification for a great many things. But that this has come about in a regular order; that everything has a divine process, according to the law of the eternal causation—this is what we do not take into our thought; and that is the thought I wish to call your attention to to-day. I take it the general position I have stated is true; that, in this universe, the Author of it, the Infinite Mind and Power in it, is working toward perfection; that everything must be glorified at the end; and, according to my conception of it, that end is to be reached in harmony with processes that are natural; the ruling of the law of the universe, of order in

the universe of God. That is the reason why I stated it in regard to man and the final end that he shall reach. The highest place that he shall ever attain shall be reached according to that same law, from which nothing escapes. To me the great Teacher looks into this fundamental law of things, in the expression to which I have called your attention. It seems to me that that is the view he is taking of the universe. These men that came to him were Greeks, not Grecians, as they were sometimes called—which means Jews who lived among the Greeks and were Hellenized—but Greeks. Their keen intellect and curiosity, characteristic of that people, are indicated by the incident. When they went to the disciples they said, "We want to see Jesus; we have heard a great deal about Him." It had awakened a great curiosity in them to know more of Him of whom such things were said. And when the message was conveyed to Him He said, "The hour is come when the Son of man is to be glorified." It will occur readily to your mind that Jesus feels Himself standing in connection with the whole race—that thought which comes out of His teaching everywhere, in which He transcended all the thought of his people in the previous ages of the human race—that the life in Him, the truth in Him, the good that is in Him, is for man. The Jew had never thought of that

before. They had thought that the light and the good were for them, for their nation, and if other nations ever got any of it, it was to be only through them; that it must come through them and in their way. But Jesus had in Him all the time, it seems to me, that which transcended all nationalities and is for the race. And now, if people entirely outside wanted to see into the marvelous life, the very natural expression was, "The time is come when the Son of God must be glorified," and when this life, of which He speaks in this same chapter, should break out for all the nations. The time is come when that name, now so humble, and so much despised by a large part of the world, shall become glorified in human nature. That time has arrived. And the next thought is of the process by which it comes. That gives you the language of the text. He immediately states the great law of glorification by an illustration. "Unless a corn of wheat"—grain of wheat—"fall into the ground and die," and be glorified, it really remains alone, what it is. If it is to change; if it is to grow; if it is to effloresce; if it is to be glorified at all, it is to go through this process of death, burial and resurrection from the dead. He called the attention of these men to this fact. He does not state the great form of glory and the glorification, nor state the whole process by which it is

to be reached. It immediately comes to his mind and he gives us this illustration, in regard to which we are so anxious in the age in which we live—the thought to which I have already given utterance—that of the law and the order of eternal causation; the regularity with which everything in this universe is ruled, which has taken possession of the minds of men now. What would men like those think of this law—that in order that a life, or a man, should be glorified there must be a death, a burial, and a resurrection from the dead? Paul has told us. It was called by these very Greeks "foolishness." It is called, when the apostle repeats the language afterwards, an offense—the idea that God, the infinite mind, has a law, and that law requires this process in order to glorification. To me it does seem the central conception of the life of Jesus; it does contain a sufficient demonstration that He knows more than man and is more than man. It does not seem to me that any angel could have been lifted to that height and could have understood this great law which we have been trying to get hold of from that day to this. It places Him in the very highest attitude before our minds.

A death, a burial and a resurrection—this is the law of glorification for all terrestrial things. Jesus simply takes one specimen; He might have taken any other. Every

seed of grain that is ever matured on this planet, if it is to be glorified at all, has to pass through this process. It is the law. We know that, all of us. And now, He says, that is true in regard to man. He places himself, with reference to His own glorification, under the control of this law. What is meant by glorification? We take a meaning of the word from this passage. Sometimes we take something that gladdens us, makes our heart rejoice, that comes upon us unexpectedly, and we use the word "glory," and we think that is glorification. The old nations were all sun worshipers. When the light has been overshadowed, when the thick darkness of the night on the abyss has been there long enough, a light begins to break, and all the infinite space is filled with glory; the world is glorified. That was the first conception of it; and then when anything else, under the influence of the sun, was unfolded like a flower suddenly before the eyes, the eyes were filled with glory. So it is in regard to man. We see him clothed with flesh and blood; if we could see him filled with that kind of light, efflorescent with that kind of beauty, we would call that glorifying him.

Now I want to call your attention to a few facts with which you are familiar about this universal law, to show you that there is nothing at all to stagger the faith of any human being,

in the great central facts of our religion—the death, the burial, the resurrection of Jesus Christ. If we look at it in connection with what He has stated here himself; with what He clearly states in other places concerning the same thing, I think it prepares us to hear what objections the keenest intellects will have invented against our faith in Christ, and especially in these marvelous facts concerning him. In the very earliest part of his life, in the temptation, before he first entered the work of the ministry, you can see that this whole view passed before his mind. It came to him when he was thinking of the wise, rich and glorious position he might hold in the world. That is how I conceive of the temptation, just as men ordinarily see it. He had been starting in an obscure and humble position. He was under the power of the rulership of the earth, when one man commanded the forces of this planet. That is one way of leading men, by collecting armies, when you have power to do it; by walking according to the human plan and human ambition, human aspirations, along that line of human pride, ambition and glory; that was one way. The other way was shown in the temptation and the cross. When it was suggested to him, "Here are the kings of the world, and the glory of them; you may reign over them," He said, "I cannot do that. The

other way is by a death, a burial, a resurrection. I expect to go down first, and then come up. I have come into this world to conform to the laws of the universe. I have not come here to break any law, but to walk in harmony with them. The whole temptation means that. I saw the Cæsars and the Alexanders ascend and be glorified, and upon that they have fallen forever. I saw the men that conform to God's law coming down and going up, ascending and remaining forever. I prefer that."

This was the choice taken by Jesus before he entered upon his ministry, and it seems to me that a conception like that places Him far beyond any of the world's great teachers. We have just that same thought here. Now, if this be true, and is universal law, and I believe it *is* a universal law, to which there is no exception—then we may expect to apply it to everything. It is just as true of nations as it is of plants, trees and all individual life, and there is no nation on the earth to-day that understands its history, that has ever been glorified, that has had power, wealth, freedom and manhood, that has not come to such things by dying and being buried and rising again, sometimes over and over again. There is no exception to it. The great English race, to which we belong; the German empire, and the French empire, and the American State—each of these

has had its death, burial and resurrection, in a metaphorical sense. There is no other way to glory, to that which constitutes the real glory of anything, according to its nature.

This is the thought that I want to get into your minds and hearts. I can usually illustrate it in the history of the Jewish nation, because that is familiar to me. And its history has been studied, memorized and gone over and books written on it for hundreds of years and for more than that. Now if you take that and just follow it along we see just what we see in every other nation. Abraham, the founder of it, is called; he starts out, and after a while there is Isaac and Ishmael. He is told to look at the stars in heaven, at the sand on the seashore, and see what his race will be. This fills his heart with aspirations of that sort, and then follows that history. We need not go down with him into Egypt and come back. We need not go any farther back than Jacob, with his twelve sons, in the land that God gave him, and told him, Thou shalt have all of this. And now we would expect, according to the usual conception of the scientists, that you have only to look on that side, and there are twelve children, twelve sons of Jacob; and all they have to do is to live and multiply and gain possession of this land until after a while, in the ages to come, they would realize the promise given to Abraham.

We would expect that. But we do not go very long until we look at Palestine and there is no Jacob there; no son of Jacob; they are all gone. And we wait there 400 years, but Jacob and his sons are buried; you cannot find them. And then after a while they come back, a vast army. Moses leads them out of Egypt; leads them to the land of promise, and says, Now gain possession of it, and after the great conflict of Joshua they took possession of it. They waited; and a nation has come from Abraham, and that nation is in possession of this land of Canaan. Well, we take the scientific view, and see what we have to do. We have ownership; we have possession; we have the promise of God, and we have nothing to do but to live right and take care of the land, and go right on, and according to the regular processes we shall realize this dream. That is the way our reason would say. But Jesus says, that is not the law. And God says, that is not the law. Then you have to take the universe and study it as He does After a few hundred years this nation has organized a great empire. After a century you go back and they are gone. There is no temple, there is no Israel. All are gone except a few of the poorest and most obscure people. It is buried again. The nation died, it is buried in the depths, and you cannot find a volunteer to

hunt for them. We have that fact; but they are to realize that law of glorification.

We go after a while along history. There are two different periods of resurrection already; and then the Persians get possession, and the Jews are brought back. Then they begin to say, Now we will rise, and we read most of the triumphant psalms in their literature. Some of the prophets they have there then expect to realize the dream. We read that the temple was organized and the priesthood established its power. The whole nation has a future now; they have got rid of idolatry, and the cause of all the trouble has gone; they are united, and again we expect to see them go straight on, according to the scientific view of history, until it shall realize the glorification. Then we go forward, and after a while we look again. It has gone. I could state a hundred facts, which would take time and would not add anything to the force of the argument. The Romans are in possession of the land. Jerusalem is burned. Hundreds and thousands of them are sold in Egypt and all over the known world, and no Jews are there. Another death, a burial and a resurrection.

There is no resurrection now in the form in which we had it before, but this great Jew that is talking to us here this morning is standing before the world telling the world of his future

death, burial and resurrection—a future which means the fulfillment of the whole of the great promises made in the past ages. And Christ had twelve men about him, with one of whom he is talking; and with these we start out again. We think we will have no more trouble. We have "God manifest in the flesh," as the Christian world looks at it; we have the power and the wisdom; we have this tremendous character, and we have these twelve men selected. And he has put into their minds these great principles that will capture the world. What is now to hinder his just going on, teaching them, educating more and more of them according to our own processes, multiplying his power, sending abroad this vast truth, till after a while the whole of the world is converted? Is that the way? No. There is to be another death, a burial, a resurrection; an exhibition of God's law, as is exhibited by the grain of wheat. That is what startled these men as it startles the world yet. This is the great fact. How shall the glory of Israel, the dream of the prophets, and of the truest and happiest hearts of the world now be realized? He speaks of a death, burial and resurrection; and they took Him and put Him to death and buried Him, according to His own statement. The Son of man can be glorified in no other way.

These are the facts. They are not exceptions

to nature at all. They are in harmony with the great law of progress in this world. The name of Jesus and the glory of Jesus to-day; the millions of tongues that are talking about Him; the millions of hearts that are thinking about Him; the millions that are admiring and loving Him, adoring Him—all this is the result. The Son of man shall be glorified; that is part of it. It has been fulfilled whether we see it or not. He means us to see it, though it was written a long time ago.

These men organized directly after that, and started out again. They begin to talk about Jesus. He begins to be glorified. The church is organized, and now we think we will go right onward. We have got a church; we have got apostles; we have got the angels; we have the heart of fire, full of love for all the nations of the earth—for the people around the Nile, around the Mediterranean—they are all hearing about it. The churches are being organized and the work is carried along; nothing to do but just to grow into the domination of the world and bring in the reign of the millennium. That was the view which many entertained at the beginning. But after a little while there is no church there. It is just like Israel. You go into the countries where it had been and there is a horde of barbarians, savages occupy the lands and the church is gone. In less than

four hundred years the church is dead and buried. What glory it had is eclipsed. Then, after a while, there came another resurrection. That is the way we look at it; of course the Catholics have a different view. But when Protestantism began to come we began to have a resurrection again of the church, and it is rising now. Whether it will have another one or not I do not know. But we are in one of these great resurrections. The church has had the same kind of history Israel had.

But then we have another fact to which I wish to call your attention, in harmony with this. That is all I can do, just collect a few of these facts and let you look at them. Here is a man coming from the world into the church. In the world he is dead. I mean by that he is dead to the spiritual life. He will be conscious of the Roman and Greek life and all that; it had no spiritual side. When a man is interested in a thing, when his interest is kindled, we say he is made alive to it; that is the sense in which it is used. You take a man that is not interested, he is dead to it. That is the way the apostle contemplates man in the world. He has no thought about this matter, no interest in it at all. Now, he says, you are alive. Then again, speaking to the world, he says, You are alive to sin, you have a large interest in that; your life, your whole future is working

that way. How are you going to come into the church till you die? The first thing for a man to do to get into the church is to die; he is to be a dead man. The life he had in the world must in some way be killed out. That is why the apostle says, when he is speaking of this cross of Christ, to the Greek, that the old life becomes as nothing when he rises to the value and importance of this new life. The true path to glory, Jesus says, to great spiritual power, to kinship and fellowship with the infinite God, man finds in the new life. It is called rising again. You cannot get from the world to the church without dying to the world and being made alive to God—a death and a coming to life again. You read the sixth chapter of Romans and the whole process is made known to you. There Paul shows the significance of baptism. Baptism means that. If it does not amount to something, it is not worth having. If my baptism does not have any meaning in it I don't want to have it. It brings nothing to anybody unless there can be seen a meaning in it. To me it is a regular fetich, and nothing else, if it does not mean something, as a great deal of worship is, in my judgment.

But now you see it in its beauty. You have got the moral law of the universe—God's fundamental law of progress—rising from the lowest position to the highest position, and that by

dying, and being buried, and rising all the way along. And when you come to a man's spiritual life you find it is no exception to it. He dies to the old life and is made alive to the new. He has complied with this ordinance of baptism right through, before he can visibly show it to you. That is the reason why it is to be in that place. It is that way all through the New Testament. Yet I know that there are men just as religious as I am, just as sure to go to heaven, and perhaps some more so, who do not look at it in that way. There are men who say there is no meaning in it, that they do not want it. It has a beautiful meaning in it, and I see it flashing through. I see the great and glorious light of God symbolized beautifully. You take this man that has died to the world, been made alive to God, and the beginning has been marked by baptism. He starts out; what is to help him to go on regularly? We would think that a man ought to live just the life that God lived in Christ. Let the light shine in his mind; let it illuminate his heart. Walk onward, and get power like Elijah; after a while, float off. That would be the regular way. But He says, no, there is to be another death, another burial, another resurrection, before you reach that. You take the Christian men, the purest men on this earth, and there can be no exception to God's law, none who will not be

glorified ultimately in this whole progress from the beginning to the end.

It would take much longer than time allows to show you that God does not work otherwise. I can take the movements of the churches—the chief movements that have been in the world, and show that there has been no progress anywhere except by going up and going down, rising and falling. That is God's law, and there will be no exception to it. And after we have lived our life here, after we have lived a life in Christ, after we have taken this great fundamental law of dying to the lower side of our life, we can realize true glorification. Jesus brings that up. He says that a man who tries to save his life on this earth shall lose it, and a man that loses his life becomes alive to the other life. If a man serves me my Father will honor him; and whatever I shall obtain of glory in this universe shall be his. If we have any of us faith in Christ to-day, that faith is resting upon the great law by which all things have moved.

I do not know whether I have made myself intelligible to you or not. But faith in Christ, faith in Him as the Founder of the church, as the Giver of the new life, as the resurrection from the dead, as the hope of everlasting glory, is a rising for all. I see all the history of this planet from the beginning to the end, where I

stand, and I believe it is in perfect harmony with this law. That is what I mean when I say that my religion must have reason in it, which must be adjusted to the whole system of truth that I see in this universe. Christian faith, Christian hope, Christian life, is just that which lays hold of the foundation of things; and the great law of the universe of God. If you see this, brethren, as I see it, it will make your hope sweeter, stronger, fuller; there will be no trembling in it, anywhere. And after a while, "In the sweet bye and bye," which we shall sing directly, we shall no more doubt it. We will look back from those heights and listen to these songs. We shall have seen, then, this whole process through which we have come. It will be plain to us then, and I believe it will be just that way from what we see now.

This is my conception of the ground on which faith—Christian faith—is resting to-day.

XVI

THE CREED OF THE CHURCH

When Jesus came into the coasts of Cæsarea Philippi he asked his disciples, saying, Whom do men say that I, the Son of man, am? And they said, Some say that thou art John the Baptist; some Elias; and others Jeremias, or one of the prophets. He saith unto them, But whom say ye that I am? And Simon Peter answered and said, Thou art the Christ, the Son of the living God.—*Matt. 16:13-16.*

My subject is the creed of the church and its confession. We have had before your minds, in two or three sermons, the same view of Jesus, as the one that was to come, intimations of the experiences before he came, some of the reasons why, as we see them, it was necessary that some one should come. We showed you, in one of these discourses, that it is not an arbitrary thing in human nature at all; it is not something that some prophet had placed mechanically in his mind, and he mechanically told. That is not my conception of it. I tried to show you that it is the experience of the Jewish race. There was in their minds a faith generated by this experience in the presence of some one to come. They were placed, just as we are placed, between the two great ends that lie before us in the future. Optimism, one is called; the other is pessimism. We must believe that all things will go to the bad, to the

worst, to destruction, or we must believe that all things will become better. But when men had it revealed to their hearts; once they understood there was one God; that He is infinitely wise and infinitely gracious; that man is weak; that men are His children; that He has the management of this world, they were compelled to believe that, as long as they are here, God has the best future for them, not the worst. But when they looked at their own experience they were not able to bring it all about. Well, they believed in it, and thought that through that nation, as it was organized, God was going to bring the world to the knowledge of Himself and lift it all up. But the nations about them, the pagan nations, just came and took them away, and they were groaning in captivity. And when by that captivity they had learned this truth better, and were brought back, they began to shout that God was going to bring about the great, glorious and perfect end for humanity. And before they began to realize this, the Greeks came, under Alexander the Great, and then the Assyrians oppressed them, broke them up and scattered them. And another tremendous and enormous effort was made under the Maccabees, and they came back, having won their empire, and began to sing again. We have still a great many of their Maccabeean hymns and prophe-

cies. They said, Now we will go and realize that which is best; the glory of the Lord is going to cover the whole earth; and then the Romans scattered them all over the world. And yet it is hard for the mind to cease believing in optimism; it must believe that there is a future for men, and some one must come and reveal it. That was what brought that faith and made it so deathless. And when Jesus came, these men who are mentioned in our text called him the Christ. The leaders of humanity up to this time were prophets, priests and kings. Jesus was all of them. He was the one that was to come and lead humanity out of all its troubles. As we showed you last Sunday, He was the Christ, the Messiah, that was filling the hearts of men about the time he came, a time of great enslavement and trouble. Judea was made a Roman province; men were allowed to buy and sell by permission of the Roman Government. Men were musing in their hearts of the Messiah they were looking for. They were looking for Him, and if you take the history of the kingdom of Jesus of Nazareth—and I will not dwell upon it at all—you have one who comes; and I said, and I want to say again, he has been accepted by the world as the ideal, perfect man. This much we can show as unquestionable. Men would question a great deal that I would say if I were to formulate state-

ments about his divinity, his humanity, the doctrine of the atonement, and all these things we have now in our creed, but when I mention the name of the great Man at the top of the world's apostolic history, every one will say, "This is a perfect man." No one has stood as high as he. When we have imagined, when we have in our thought and our imagination gone as far as we can toward perfection in life, in character, Mr. Huxley says—and he is the most skeptical of all men—if you take Jesus of Nazareth as the ideal man, that is all right. There is no question about that. And the great orientalists say, this life is entirely unapproachable. Mr. Mill, the intellectual man, and the coldest skeptic that has lived in our generation, says the world has made no mistake in taking that Nazarene as the ideal man. There is to be an ideal in everything, and we have to have an ideal man, a perfect man. Now when we have a perfect man we have something more than a man. He is something more than a man to all of us. I have not time to go into the subject of the divine and the human side of man, but when you get a perfect man I wish to say that you get a perfect human and a perfect divine creation. And these men who were gathered about Jesus began to think he was that man. He said he was; we have here that statement, if we accept the language

as the words of Christ in the conversation. "Thou art the Christ," said Peter, "the Son of the living God." Then Christ said: "Thou art Peter, and here I am going to build a church, a great gathering of people out of the world, on this ground." And He said to him, "You have not learned that from men; you have not found that out from flesh and blood. Men say I am John the Baptist; that I am simply one of the great teachers and leaders of mankind. Men say that, but men did not tell you I am the Christ. Now, who taught you that? The infinite Father in heaven says, 'Thou art the Christ, the Son of the living God; flesh and blood hath not revealed it unto thee, but my Father who is in heaven.'"

Faith in Christ is necessarily the faith in Him as His Father reveals it. I want you to notice that. This is the reason I speak of the creed of the Church, the divine creed. If you have a conviction in your heart, you want to formulate it in words. Men have to do that. Here are new convictions established in the hearts of some men surrounding this man, and they said: "Thou art the Christ, the Son of the living God." And He said, "That is my Father's formula, and it is a creed in which my life can be summed up and comprehended."

The great church creed, therefore, is simply this—the Messiahship of Jesus. This becomes

the question of the most tremendous interest in the time in which we live. If you look at the discussions going on in the world among the best and purest of men, the most cultivated of men in all the higher circles of church life, the inquiry at the present time, all over the religious world, everywhere, is, How shall we find a simple creed? We have made the best formulas we could; we have put them in the best form of expression we can give them; and after ages have gone on, and the minds of men have become enlarged, intelligence has grown, we see that our expressions were inadequate and some of them not true. And men become restless about it, and are asking, all over Europe and America, in every church in the world—for there is not a single one in the world to-day that has a creed with which it is satisfied—How can we find a simple expression that will comprehend the absolute truth? They are turning again to this utterance of Peter. I have seen in the last year, in the most cultivated men in the different churches around me, a tendency to turn back and take this great creed of the heart and of the church, more than I have seen it in all the forty or fifty years that I can remember; and I have been reading these views. This is the tendency in our hearts, and we can see the reason of it very clearly.

Men are beginning to understand this—that

what we believe with the heart must be in a personality. You have been familiar, all our people have been familiar throughout all their history, with the difference between believing in a *proposition*, formulated in language, and believing in a *personality*. That is coming out now and becoming general. What you believe in is not *words*, nor *propositions*, but you believe in a *personality*. You want to formulate what you think about that person intellectually, and you will do that; no one can prevent your doing it; but in your heart, the thing we call your trust and confidence, your life, rests upon a personality; it has never been a book. Men said to us, in all my earlier ministry, and they were honest, it was the way they looked at it, "Why, you don't have any creed; you people have gone and rejected all the creeds in Christendom, and now, no one knows what you believe. Why don't you get together and formulate your beliefs and put them down; put them in a book like we have; put them in articles, and number them, and then the world would know you, would know what you say, think and believe?" My answer has been, all the time, that my creed is too vast a thing to be put in a book. I can put my thoughts, I can put my intellectual conceptions, in a book, but how can I put in a book the trust that my heart feels in a person? No book will hold that. It is too large and too

deep for a book that any one could make. You can put your thoughts and your conceptions down to-day. In twenty years from now you would want to state them differently. If you lived twenty years after that, you would want to make them still different. But your confidence in that personality is not changed. It may grow better and stronger. I confide in a friend; I trust in a person; I believe his words are true; but my confidence is in him. It is the trust of one person in another.

Now the church expressed the confidence of the human heart in Jesus Christ when Peter said, "Thou art the Christ." That is the voice of the human heart. Let me say that, not merely Isaiah, Jeremiah, Amos and Daniel predicted, but the *human heart* predicted, called for, and longed for this Christ through the ages. It was not merely what one human heart did, but what all human hearts have been groaning for through the everlasting ages, "Art thou He that should come?" Somebody must come, and I say, "Thou art He."

Now we believe in Him, we believe in Christ. He is our creed. When Mr. Campbell and Barton Stone and those other men got together, and after the question had been raised, some owned one creed and some owned another, and they had outgrown these, like men are outgrowing all the creeds; and they said, "We cannot

take these with us. We have faith in God, Christ, the Bible; we want to live these lives, but we won't accept all of these creeds nor any of them. Many things in them are true; all of them are in part true; they were great and good souls that gave utterance to these great creeds." It was not because they thought they were void, but they were inadequate. They said, We cannot accept them. What shall we build upon? A man must believe *something* to become a member of the church, and that something must be acknowledged. There is to be a line, on which a man stands, which he shall cross from one kingdom into the other, and it is the ground of faith. What shall it be? And after looking into this vast field of churches and church life, and church creeds and the New Testament, they said, "We will just simply confess our faith in Christ and our churches shall be built that way." We have made mistakes and may make mistakes again, because we are men, but I think we *know* we are right here on this position that we have taken; and this position is now ready to be sanctioned by the whole Christian world. It has not been long since the most brilliant light in the Episcopal Church in America, in his examination of this whole question, said: "Why can't we all get together on the simple confession of faith in Christ? We can have our opinions about as

definite, as to His relations here and there, as men have formulated them, in one way and another, but let us take as our creed that broad, deep utterance of the human soul, in this ideal, glorious and divine person." And that is the tendency of men now. This is the confession, the creed. Twenty or thirty years ago, as this truth came to me, and I began to understand it, and when my brethren were, many of them, preaching that the Bible is our creed, as some do yet, I said, "The New Testament is my creed." But I began to see that the New Testament did not contain my creed, but that I must take Christ as my creed. I had a great deal of criticism here and there among the preachers, because it spoiled a good many theories, taking a position like that. All that I want the New Testament for is to show me how to believe in my creed. Christ is the creed of the heart; He is the creed of the soul; men believe in Him; and I want this gospel to show me how to believe in Him. It is not simply to believe the gospel; I may believe the gospel to be true, but to believe in Christ is another thing. I need some one that can help me, and I need, too, a friend. When I am financially embarrassed, and about to be turned out in the world which is selfish, I need one who can help me. Suppose some one were to formulate for me some theories from the advanced views now preva-

lent in political economy, the best rules about making money, and tell me just to follow these right down, and I will come out all right! I would feel mocked. My heart would feel hurt. I do not want a book; I want a *man*. I want a living heart; I want a soul—a man that can put his hand in his pocket, and get me out of this trouble. If I am sick and suffering and threatened with death, I send for a physician, and he sends me a book. He says, I know your case and here are the rules; if you go by these rules it will cure you. I do not want any book; I do not want any rules. I want a man; I want some one that can just feel my pulse and diagnose my case, and get this disease out of me. And I know, when I am mortal and sinning and imperfect, I want some one that can help me, not tell me the doctrines of the church. I tell you, just like I tell the physician, I do not want your book; I want a helper. I am going to be lost unless some one can get me out of this; I want to find him. I have had occasion to speak, so many times in my life, in vindication of this position. I have been called to the side of so many dying people, both saints and sinners—as many, I presume, as any man of my age in the world; and I have never heard a dying man ask for a creed in my life. I have never heard a man that is letting go his hold on this world, and going into the unseen, ask for the doctrines

of anybody's church. He doesn't need them. He wants somebody that goes with him through that change, or that brings him back from the dead to the living. His heart wants a Savior, a loving Savior, and He is the creed of the church.

Now I do not make war at all on the great creeds of Christendom, because they are inevitable; and what is inevitable is providential. Each one was born out of the thought of its time. These men did the best they knew in their day. They had faith in Christ, and they formulated that faith in those books, and they said, "If you join our church you must think as we think." That is the trouble. They thought they were right, and were perfectly sincere; whether it be the Westminster, or the Thirty-Nine Articles, or whether it be the Doctrine of the Discipline, all are equally honest and sincere in their theories. They put down their conceptions; they tried to express the thought in their hearts about God, Christ and the Bible in so many propositions. And they say now, "You must take this intellectual conception of these principles if you join our church." But the world is getting tired of that. The world is getting a little beyond that now. It is outgrowing that, and this is the reason of the vast unrest about us. The creed of the church is Christ, and that creed was formulated accord-

ing to Jesus, by the everlasting Father, "Thou art the Christ, the Son of the living God." And that is the reason why, as you were told recently, the name Christian was given to the church.

This is all the time I have to talk to you about the creeds. These creeds are called Confessions of Faith. Now a creed is one thing, and the confession of it is another thing. Now the simple question is, when the church was formed, and when the people joined it, what did they confess? We have the history of the first 300 years; that we know; nobody questions that. There is hardly any debate about it; they simply confessed their faith in Christ. They said, "Thou art the Christ, the Son of the living God," up to A. D. 325. I know we have now what is called the Apostles' Creed, said to have been made by the twelve apostles. They were all together one day—that is the tradition that has come down to us—and one said, "I believe in God the Father," and another said, "I believe in the Holy Spirit," etc., and that is called the "Apostles' Creed." But we know, now, that it was not made by the apostles at all. And yet this has been consecrated, and made the basis of church life, assuming the apostles to have made it. It was an attempt to have a creed, that the apostles' confession was formulated; and men wanted to believe they had a

divine creed so intensely that they accepted that. And every creed in the world has been made long since the apostles were dead. But here we have a creed which Jesus says was made by the everlasting Father. Flesh and blood did not formulate it. When men speak about Jesus they say this and that and the other, but when God speaks about him, He says: "The Christ, the Son of the living God." I have a creed, therefore, formulated by the everlasting Father that fully satisfies me. It is to me beyond all creeds. Now in the early dawn of the church, for the first 300 years, that was its creed. The first human creed was at the Council of Nice, which was in the year 325—in the fourth century. Men had debated for at least 200 years about all these questions as to the human and the divine, and the Greeks were debating; they were an intellectual people. At Alexandria the Greeks and Romans discussed it, and then they summoned the whole world together and put down their intellectual conceptions. That made the Nicene Creed, in the fourth century. But the church had been already organized, and men had been joining it on the simple confession of "Thou art the Christ, the Son of the living God." How could it be otherwise? Just use your common sense in regard to it. Read these four Gospels: Here is this great and living One saying, "I am the Christ, the Son of the living

God." If I am going to confess, I will confess that. It cannot be anything else; in the very nature of the case it ought to be that. And that is the reason why the Apostle Paul, in his day, said, If a man will confess the Lord Jesus, believing in his heart that God raised him from the dead, he shall be saved. One of the great points preached by that apostle everywhere was, "For, with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation." That was the way it was formulated in St. Paul's time, and so stated by all the commentators on that verse since. The statement is made candidly that, in the early church, when men confessed their faith, they confessed Christ. "Thou art the Christ, the Son of the living God." This was their confession of faith. It is called "the good confession," and it is that; it is so simple; it is so real; it means so much. A child can see it. He knows little of what it means; he is in the Sunday-school; his character and his heart are drawn to that life that is so above himself. He needs somebody to help him to attain this pure, holy truth; and he says, "Thou art the Christ, the Son of the living God." Thou art the One to teach me; thou art the One to atone for me and save me. Thou art the One to get me from the cross and bring me to thy kingdom. A child can see that. And yet, as he goes on liv-

ing, as his mind is unfolded, as he looks at the universe and studies all science; as he looks up at God, and looks at the human heart, the deeper meaning of it occurs to him; it is expanding, enlarging. I did not know much about the meaning of my creed when I first heard it, when I was about seventeen years old. It has grown, but it is the same creed now that it was then, because, as one of His inspired followers said, "He is the same yesterday, to-day and for ever"; and we trust Him through all eternity. The confession of faith is like that. I have no objection to your giving utterance to it in any way you can. I might agree with you; I might differ from you, and our differences, if we discuss them in Christian sympathy and light, may lead us higher. Why, that is the way to grow. When, in the old Christian days, a church had got together and expressed its convictions, its mental conceptions of Christ, they put that down, and then said to each other, "He that doth not believe this is an infidel and not a Christian, and cannot join our church." That day is gone. Now these men, who accept these creeds, are looking one to another in these days of science, and saying, "Let us compare our views; let us restate these convictions; let us see if we cannot get a better and more intelligent conception of God's thought." Men all the time are doing that. The great mind of

man is going on yet. That is the creed that gives the name to this church; it is a divine thing. The world is growing, outgrowing these old conceptions, and I believe the time will come when they will all be done away. The religion of the future will be the Christian religion; it will be more Christian than it has ever been. It will be a faith in the Christ and a love for the Christ; it will be a large understanding of the Christ; it will be a more wholehearted trust in Him, as God has revealed Himself to the world in Him. Religion is growing that way; we begin to see the dawning now of a better day. Men will get closer together. This confession of faith will bring hearts together, and then intellects will get together; and we shall have one creed, after a while, and one confession of faith, to join the church; and then we will have Christian men comparing their opinions and views about it, growing, enlarging, advancing with the advance of the knowledge of the world.

This is the reason why it is, as I have had occasion to say in our meetings so often, that the soul of man stands up and says, "Thou art the Christ, the Son of the living God." It is the sublimest and divinest thing it ever did. The man that has thought of the world, loved the world, gets his mind turned upward toward God and his heart gladdened. He says, I am

going to leave this world; I am going to stand before that perfect and glorious ideal, and say, Thou art to me the life, Thou art to me the Christ, the Son of the living God. From that moment Christ stands in the human heart as the eternal pivot in the wheel on which it turns from one to the other. Those of you that have said that, brethren and sisters—I have seen it tried so many times; I know what I am talking about—when you come to the closing hour, and look back over your life, that which was the sweetest thing and the truest was the day you made that confession. You want to remember it. Like the apostles who brought it up in their epistles, when they talked and wrote to the churches afterwards, you want to remember it. You will want to think of it as you go out of this world into the next. As you go you meet, face to face, the reality of all that is there; you feel that you are standing, rock-like and strong. God help you to trust Him and to love Him, and at last to all meet Him in the world beyond!

REMARKS AT THE COMMUNION TABLE.

As he was saying, "Thou art the Christ, the Son of the living God," he said, "Blessed art thou." These are his words to everyone who

comes saying that. If we have come and taken the name upon us, and pledged our hearts to trust in Him, He says, "Remember me." Now He will give you a central look, always, a look at the heart itself. If you will place yourself in perfect sympathy with Him, with Jesus, He will show you the heart of the great and infinite Father, when you come to this institution. The look of the soul is at Him, through Him, and in this way the love of the everlasting Father comes to so many people, and they say, "Thou art the Christ," and they are brought into this blessed fellowship. This is the fellowship we are always sharing. That is what He means when He says, "If I be lifted up, I will draw all men unto me." He is drawing them still.

O, what infinite love! How it draws the world and men to-day; draws them toward Himself! We want to feel that power, realize that drawing, day by day, as the years go by, by drawing closer and closer to Him. Let us thank God for this blessed privilege.

XVII

THE BAPTISMAL FORMULA—ITS SIGNIFICANCE

And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit.—*Matt. 28:19.*

I am to speak to you this morning on the public formula of baptism. I am not going to preach to you a sermon on baptism, but this will be a good preparation for the discussion of that question. I will say this to you, however, that I was about to take up this subject, when the little breeze sprang up two or three weeks ago on that question, in the community, occasioned by the delivery of a sermon in one of the pulpits, and I therefore deferred it, because I did not wish to be understood as taking up this subject in any relation whatever to that controversy. In the line of discussion in which I have been engaged, representing my own conception of the Christian religion, this subject would necessarily occur in one part, and I wish to talk to you this morning about the meaning of this formula.

Go ye, therefore, and teach, or disciple, all the nations, baptizing them *into*, not "in," the

name of the Father, and of the Son, and of the Holy Spirit. In the first place we have brought before us, in this remarkable passage, a set of relations, the most significant, the most profound in their meaning to us, of any view that I can take of the religion of Jesus Christ. Christianity itself realized, is simply the enjoyment of the relations of this new fellowship. It has been said, on the moral side of our nature, that our obligations all grow out of relations; and this is true. It is very easy for every one to realize that, just by thinking of the relations in which he stands. What we owe to the people at home grows out of our relations to them as father, mother and child. What we owe to the State grows out of our relations to it as citizens. And what we owe to the Church grows out of our relations to each other and to Christ in that organization. But these latter are so high and vast they seem vague. But they are expressed in this baptismal formula. And the reason why I am talking about it now is, it is like so many of the richest, the highest, the grandest things in the religion of Christ, it has had the whole meaning taken out of it. It has been made into a sort of talisman, held over a person in form, and then they try to imagine something that it would do for them in the future. This has been one of the misfortunes that has fallen upon the religion of Christ, a

religion of principles—principles understood and felt, and meant to be from the beginning to the end. But we take its great living principles, its life, and its breath, to be understood and felt by every member of it, and make them a form; and we have done that pretty much—both Protestants and Catholics—with this baptismal formula. I shall have occasion to speak more in regard to this when I speak further with reference to its meaning—the meaning of baptism itself. I am speaking now of the meaning of the baptismal formula.

We have here brought to our view, by the great Teacher, the highest relations that the soul can know, in these words, Father, Son and Holy Spirit. The world has been trying, from the time Christianity came, to form some intelligent conception of what these terms indicate to us. We have metaphysical discussions about the relations of the three, and these metaphysical discussions are beyond the understanding of most people. I confess to you, frankly, that I never understood them. I have begun a long time ago, in my study, with the time when these forms began at the Council of Nice, and have come on down, and never have got an intelligent conception from the technical language of the schools, applied to God, the Father, and to Christ and to the Spirit. I can get some idea of one of these forms, "God the

Father, and God the Son, and God the Holy Spirit," when I look at it, as it seems to me here represented. When I look at the universe outside and its meaning, its arrangement, its order, its thought, its plan, its relations to me, and my relations to it, I can understand something about the infinite Being who shows Himself to me in all this tremendous and vast arrangement—God. I can understand that He is a Father. The world tried to understand that a long time, to understand at least its relations to Him and His relations to it, through centuries, ages; but there was no word, *father*, in its conception. But, as I said to you on another occasion, and shall have occasion to say to you again, on another subject, the two sides of the universe are so perfectly balanced to a finite being, that men are left, as they think of God, with the unsettled question forever in their mind. When you study Him as you have to study Him, as the Jews have been compelled to do, as all people, all races, have thought and are still thinking, of the pleasure on the one side and unhappiness and misery on the other; good on the one side and evil on the other, this old problem of God's nature confronts you. When you read the Old Testament you will find the religious feeling rising to its highest point of worship, in a race divinely led as the people unfolded their loyal and religious nature to the

very highest point, looking at God as they could see him; but they were never able to say, "Father." There was as much sickness as health; just as much pain as pleasure; just as much darkness as light; just as much sorrow as joy; just as much want as riches, and more; just as much death as life in the world, and if they ventured when they had pleasure and joy, and health and activity, success and victory and life, to say that God loved them, what of the absence of these things? We know now He loves us; all the sunshine, beauty and health, springing up in our land; the springtime, with its promise and glory and beauty; the summer time with its growth and the autumn with its inspiration; God loves us. But then we are compelled to look at the other side; and there is pain; there is sorrow; there is disappointment; there is drouth; there is sickness; there is poverty and mourning and dying. There are these two classes of things, just equal, and this one proves to me that the Author of the universe is dealing with me through it and loves me; the other proves that the same infinite Author is dealing with me through the universe, and hates me, and the man is eternally gravitating one way or the other. We are left with the question unsettled. It was necessary that man should know that God loves him; and he could not know that by studying the

universe. It does not say so. It can tell its vastness, its wisdom, its order and all that, but it needed a tongue behind it; it needed one that knew; it needed some one that would come down from heaven and say, "My home is in heaven, and I know the Father and He loves you." We needed to have this truth underlying the new dispensation: "God so loved the world." We needed somebody to say that to us, and then to explain all that other side to us, so that we can see it does not contradict it. Well, that One has come. He has lived his life with these men. He has projected himself as far as he can upon their thought and upon their heart, by his working and teaching among them. And now, when it has been consummated, and the great act has been finished, in which God has shown to the human heart His love, these men were gathered together, and Jesus says, "Go into all the world, and teach the nations." They need teaching. They need to understand themselves, God, and their relationship to Him. "Go, teach the nations, baptizing them into the name of the Father, and of the Son. and of the Holy Spirit."

Now this is implied, that whatever relations man stood in to God, as He showed Himself to the human mind, to the human heart, through the universe, another relation is needed—a closer and more intimate one. I can stand in

relation to Him as the Creator, the moral Governor and Director of all this vast universe. I can fear, sometimes rejoice, and worship. But the nations of old were not that way. They are called in this book Jews and Gentiles, sometimes the Jews and the Greeks. The object was to bring them from the relation in which they then stood to a new one; and they want to be taken up from that relation they then sustained, to God, on the higher side of their nature, and be brought into a new relationship with God; and He simply presents the means by which this is done. Here were Greeks with their conceptions of the universe as they had worked it out the best they could in a thousand years. They had about a thousand years of the highest intellectual development—natural and mental development—the world ever saw, on this very problem; and we have their conception of it in their literature. We know what they thought and how they felt; how the visions of the sea, and the earth, and the stream were all about them. And we know that about the Jews, how they felt as if standing in relation simply to a great Lawgiver, a constitution maker, commanding men to do this and to do that, and not to do this and not to do that. They were worshiping the God of Abraham, Isaac and Jacob, and talked of the majesty, the power and grandeur of the infinite One, as they

sang in their psalms. And now He wants them brought into relationship with God as Father—His children. "Go and teach all nations; you have seen me; you know me; you have been in my presence; go show to their minds, their thoughts, their hearts, this new life, this new view of God, the Father. We want them to see that; we want them to feel that. You will have to show to them how this was revealed. You will have to tell them who did it, and that he was the Son—the Son of man and the Son of God." God was thus showing Himself to human thought through the universe, and showing Himself to the heart of man in this life of Jesus. That is, God the Father and God the Son. That is all I know about it.

When I look at this whole universe around me and above me, outside of myself, I can see some conception—a vague one—of the vast, infinite Mind. And now, Jesus has said to me, that is my Father. He tells me that He loves me with an infinite, changeless, eternal love. I can know that only by His showing Himself to me in a loving manner. God has been showing Himself all the way through these nations, here and there, in broken lights to humanity. St. Paul says they were feeling after Him, all the time, "if perhaps they might find Him." Jesus, Son of God, and the Son of man—He came to reveal Him. We can get into our

thought something of what the Nazarene meant when he called himself the Son of man—He was not the son of a man—of Joseph or anybody else—but the Son of man. No, it is as a man, representing the whole race; as the Son of man, God shows Himself to men. He sent the Son. But he lives, as I do; he comes, as I came; he is my brother, and points me to the Father, the infinite Father; and tells me of my relationship to Him as the Father, and my duty as a son.

Now, then, how can this be done? It can only be done by teaching. You must have some power by which you can make a human mind see this. To show it to the eye of the soul, it requires some one who knows and can tell truth about God and about man. And then when the infinite God of all this universe, just one God, the Father of all, comes to me in the form of truth, illuminating my reason and intellect, and shining all through my consciousness, giving me thought and understanding, heart and love and peace; that is God the Spirit. He comes speaking. He comes unfolding Himself to me in a form which my intellect alone can take in. He has constituted the human intellect so that it gets what it has through the forms of expression and speech. And therefore the Spirit of God, for that is who it was, was teaching these twelve men. Now

you have the whole conception of God, if you look at it as they had it before Christ came, and look at it now as He is unfolded to us, as the vast, infinite, glorious Father of humanity, showing Himself to us in a man who is the Son of man, your brother and mine, thinking, acting, speaking, feeling as we do, in touch with us. And now that He is no longer visible, He comes to us as thought; He comes to us as understanding; He comes to us as religious feeling; He comes to us as sensibility, put into the forms of words and methods and visions we may apprehend—the teaching of the Spirit. Now, said Jesus to his apostles, you will go into all the world, and take these men as they are there, and bring them into true relations to God, as the Father, the Son, and the Holy Spirit. Now this is the plan of Jesus as I understand it, and what a vast enterprise it is! I wish I could get it before you in a clearer way. But this is the significance of the baptismal formula. This is what the apostles were to do. Their work in this world was to change the relations of men, and to have them stand in the community in a new set of relations.

In Christendom, all men know something now about God, about the Christ, and about the Spirit; but men are not all in right relation to Him. In Christendom, even, the vast majority of men are in relation to the earth; they were

born in these natural relations, were born of flesh and blood, having these human relationships as parents, brothers and sisters. By the same natural birth we came into these relations that we owe to the State and society about us. But we cannot be born that way into these higher relations. It takes another and a higher birth. A man must be taken up in spiritual life, in his body, flesh, blood, bones and nerves, and put into relationship with the man within him—that in him which he knows to be manhood—thinking and feeling. Something has to be done with that to take it up out of these old relations it sustains to this world. We take men in the world, the vast majority of them, and they have just a conception of their relations to the world, and you want to put them in a state of higher relationship, of soul and life, to God the Father, to Christ the Son, to the Holy Spirit who thinks and teaches, who leads, guides, comforts, and shows you what you are. Now, suppose this is being done. Humanity, while it is in the body, while it has its material organism, wants some pledge so that the mind can know it has passed from one set of relations into the other; I cannot see any other way. A man cannot sit down and place himself in a new set of relations. Some arrangement must be made by which a man knows when he crosses the line from one set of

relations into the other. And this is given to us by the Apostle Paul as a test. The old set of relations he calls "the old man"—the man with the thought of the world, who loved the world and lived in the world as the world was, as it is now. There was a time, he says, when you loved that, and thought about it; for a long time the mind was satisfied; then the heart and then the will were changed, and you moved from one side into the other. And this situation, the apostle says, is the line at which you will transfer your energies from one set of relations to the other. You are a new man on this side; you were an old man on that. That is the way the apostle treats it when he writes about baptism. And now the Savior tells them, "Go into all the world and teach all nations." Disciple them is the deeper word. When they have been taught, baptize them. When the teaching has grasped the intellect, when the nature of God is shown in Christ, when the spirit of God is shown in you, when it has taken hold of the spiritual man, then it transfers a man into these relations. The public formula in baptism means that. The mind, as well as the body, is to be baptized into the Father, into the Son and into the Holy Spirit. In this new state men are looking at God as Father, at Jesus as the elder brother and Savior, at the Spirit as the Teacher, Guide and Com-

forter. The baptismal formula is thus seen to be a significant thing. What I have said concerning it, you can readily see, does not harmonize with the way it is looked at by vast numbers of good people, Christian people, too. Let this formula be used for something that has no intellect, no sensibility, no will, can apprehend nothing, sees nothing, is not capable of sustaining this relationship at all—and what confusion is produced! Now Jesus sends to us these words of admonition in this great commission. I am not talking about the form of baptism now at all; I am not going to discuss that to-day. But does it mean God the Father—does it convey that thought into the heart, or anything about the brotherhood of Jesus Christ? Does it mean anything about the great world of light that shines from the very heaven of heavens down into the heart through the teaching of the Spirit, when used upon unconscious infants? Don't you see, cannot everyone see when he thinks of it, that this is simply a talisman pronounced over a person in the hope that some day, when the mind can think, and when the heart can feel, and the will can act, this may possibly have something to do with its salvation? Why, you know that, if you know anything. We know that religion is not a mysticism, a fetich nor a talisman; it is what we think about God; it is what we feel and *do*

for Him; that is religion. And when one uses this formula as I have seen it used, he takes the whole meaning out of it. Now, perhaps it is true that in a majority of cases here in this world in which the ordinance of baptism is administered, it is just in that way, and that is the reason it means nothing; that is why the greatest intellect, nearly, of this century, who administered baptism in any way a man would ask, in his great honest heart, after giving it all study from a personal standpoint that he knew how to give, just said candidly, "I do not see a thing in the world in it." That is the way the great body of the world looks at it now; they do not see anything in it.

Is there anything in an act of yours, of which you are conscious, in which you are transferred from one set of relations into the other? Does that mean nothing? Is there anything significant in an act by which you are conscious that you are taken up from one state and put in another state, and, after this, you stand in a relationship to God, to Christ, and to the Spirit, in which you never stood before? The baptismal formula means that, and if we look at it in that way, then it will not be pronounced lightly. It will not be made a denominational *something*—a mere church *something*. I shall have to say this, that I know of nothing possible to a man on this planet, that means half as

much as the language of this tremendous formula, that takes a man's mind, a man's moral nature, a man's will, and grasps it by the truth of the life of Christ Jesus, transfers it from one set of relations into the other, so that a man can say, Now I am standing in a new relation to the Father, a new relation to the Son, and a new relation to the Spirit of God, a new relation to Christianity and to the world. I understand that to be the significance of this wonderful formula. And this is the reason why I think we should understand it, why we should not trifle with it, to suit our prejudices, our whims or anything else. We should not belittle it. As I shall show you, we should not make a little rite of it, and call it a Christian rite, a ceremony, and call it a Christian ceremony, to the human mind meaning nothing, to the human life meaning nothing. But is there anything in the soul of man, in its real religious life, in its thought, feeling and action, that means anything? And how does that meaning come otherwise than as a consciousness of having come into real relationship unto God as Father, to Christ, who has brought us into that relationship, as brother, and to the Holy Spirit of infinite truth, talking to his reason and to his consciousness, and always in God's way, revealing man unto himself; revealing the Father more and more to him? It is this sig-

nificance of baptism to Christian men to which these apostles always referred when they baptized men, and pointed to that fact to awaken in their hearts a consciousness of this relation, so high, so sublime, so divine, in which God has placed us. In this relation to Him, as Father, the human heart can then say, as Jesus said, when he prayed, "Our Father." That is where it comes to us, and every thought, act and movement we have after that is filled with a new significance. The very light that comes down from the mind of God is poured into every single act of your worship as long as you live.

REMARKS AT THE COMMUNION TABLE.

After this new relation of which we have been speaking, about our faith and about our transfer into the name of the Father, Son, and Holy Spirit, how appropriate and beautiful comes this evidence of the love of God, the Father to His children! And if we are children, then heirs of God and joint heirs with Christ. At the home is the deepest joy the heart knows. This feast of love is always there provided, in the Father's house, for the children in the church. That is what this communion means. It gives it divine significance; it makes us conscious of the relations in which we have been

placed. It makes us conscious whence they came, and how they came. It makes us conscious of where we are attempting to go, and why we are looking forward with hope. Let this fellowship, this blessed communion, this closeness of God's children to Himself and to one another, this great life of the soul, which we have with the living and with the dead, of one blessed family of communion, be maintained while the church stands. May God help us to realize in it all the blessing it was intended to convey to us!

XVIII

CHRISTIAN BAPTISM—ITS MEANING

Know ye not that so many of us as were baptized into Jesus Christ, were baptized into his death? Therefore we are buried with him by baptism into death; that like as Christ was raised from the dead by the glory of the Father, even so we also should walk in newness of life.—*Rom. 6: 3, 4.*

I READ in your hearing in the opening service the 6th chapter of the Roman letter. The subject I am going to discuss this morning is baptism. The view which I have of this subject, of which I can only give a small part in one sermon, is not new to you. It seems to me that the old controversy which raged so long about the subject, the mode, the design, of the administration of baptism, has about run its course. I do not mean to say that these discussions were not necessary. They had their place in the progress of religious thought. But issues on any subject come up, and in a generation or two they go down again. The leaders in these discussions on the subject of baptism have dealt very largely with the meaning of the Greek words, simply working on definitions of words, and dictionaries and authorities. If the question is to be determined that way, we have it all. Schol-

ars on different sides of this question have had their two or three hundred years to hunt up everything that men knew; and I believe that every use of the word in ancient Greek has been sifted and examined, and the literature of it is so abundant that it is accessible to every one who wants to see it. Indeed I have known men both among my own people and among others, who have gone before an audience on the subject of baptism and entertained them an hour with explanations, who did not know a single word of Greek. This catalogue-learning had become distasteful to me and I thought that there must be a deeper view of this question. The only thing that is worth anything to me in religion at all is, what does it mean? What relation does it have to my life—my religious thought, feeling and action? I care very little about the exactness of a word just as regards the shell, the outside; I have spent enough years of my early life making myself familiar with them. Every question and thought of religion has an inside, and my way of looking at it is to ask, What does it mean? What is its nature? And if from this I can determine its form, all right. I will not discuss these words now; that has already been done. I will discuss the nature of baptism. What kind of a thing is it? What does it mean to the people, to the church? And out of this all

its forms will emerge; and I would like to get rid of that word "mode" if I could.

Every law, political and religious, is derived from the system of things to which it belongs, of which it forms a part. In our country we have a government, for instance. It is a very distinct one in its differences from that of Russia. It has a certain genius and spirit. It had its origin in a different way; it means a different thing to every subject. Now if you ask me about any of the acts, forms, laws and customs, I will tell you they come from the nature of our government; from the system of which they are a part. If you take something from Russia, something having the nature of the government of the Czar—of absolutism, for instance, and put it into ours, it would not fit, and every legislature in the country, congress and senate would say that it would be at home in Russia, but it does not belong here. If an act comes up for some purpose in the legislatures, that is just the way they look at it. Is it arbitrary? It is not in harmony with the constitution. Now what I want to say about this ordinance of baptism is, that it belongs to the Christian dispensation; it belongs to the reign of Christ. We have two dispensations of religion, as distinct as the government of Russia and that of the United States, in the Bible. We have there a religion of law, purely, and

we have there a religion of faith, purely. When you come to the Old Testament everything is done because the statute commands it; when you come to the New Testament everything is done because that thing springs out of faith in the human heart; these two forms of religion are very different from each other.

Now, then, the nature of Christian baptism will depend upon the nature of the dispensation to which it belongs, and that is the dispensation of faith, and not of law. This was the first phase of the controversy that came to my mind. If I may be pardoned for a personal allusion, I have had more preachers come to me in the last twenty years and thank me for placing the subject before them in that light, than for any other thing I have ever done. There was a time when we all had a sermon—old preachers and young, on what is called positive law. Now positive law is something settled by statute. I will not go over the history of that sermon. I know where it originated and it was preached in order to avoid a difficulty. It led us into a great deal of error in that sense. There is nothing of the sort in Christianity at all; there is no statute in it; it rests on principle, and every act which is Christian under the reign of Christ, grows out of faith that is in the heart of the actor. Let men have religion with no faith in it, and it does not mean anything.

I wish we could get the whole meaning of that. Every act under the reign of Christ that is a valid act, has its root in the faith of the heart of him who does it. The reign of Christ is the reign of faith; it is called so in the New Testament. There was no requirement of faith in order for a man to be a Jew; the only thing needed was to be born of Jewish parents and to be circumcised when he was eight days old; then, in order to get the blessing of the Church in which he had been born, and in which he had been marked, he was required to keep the statutes that Moses gave. Into the Christian church no man can be born of his father and mother; it excludes such a thing. He knows why he acts, and he believes, and the act by which he becomes a member of Christ's body, is an act of faith, and an act of faith is not of that kind which belonged to the Old Testament. I do not mean to say, of course, that there were not men in the Old Testament who believed in God, but it was not a condition of membership, of belonging to the commonwealth of Israel and enjoying all its rights, faith and character.

Now you can see, I think, from that, that nothing in the religion of Christ can have the nature of a rite or a ceremony. Under the Old Testament if you touched a dead man the law required you to go through a certain form of

purification; you must wash your clothes and all that, that you might stand right before God. That was a ceremony and a rite. There was no relation whatever between the thing you were doing and the end accomplished. It was just simply an arbitrary thing appointed by law. So it was with the rite of circumcision; there was no relation whatever between that and an act of man's religious faith. It only made him a member of a certain community that he could grow up in. In religious rites and ceremonies there is no relation between what you do and any religious purpose that you are seeking. You perform the rite because you are commanded to do it, and if you obey that command you have fulfilled the law. That is the nature of a rite. And I take the ground, and I am perfectly confident it is a solid, tenable ground, that in the religion of Jesus Christ there are no rites or ceremonies whatever. I have said it, and I say it again after twenty years of religious thought, that if baptism is a rite or a ceremony, I could not accept it myself, or administer it to anybody else. I will administer no rite or ceremony to anybody, and I will receive no rites or ceremonies from any church in the world. I know the idea that some men have about ritualism, that anything that is outward is a rite. That is all a mistake. Prayer is an outward thing. But if you are not pray-

ing on account of your needs, you will see that it is a ceremony before God. You have bodily needs and ask for them to be supplied; you do not call that a ceremony. I know you can make a rite or ceremony out of anything; you can make a rite or ceremony out of your prayer. A man may write his prayers down and say them, or he may put a string of beads on his neck and go through the ceremony of prayer, and slide a bead every time; and it is a rite, a pure ceremony, and nothing else. But that is not Christianity; it is not any part of Christianity, nor is it in harmony with the letter or spirit of Christianity. So, you can make a rite of baptism; you can administer it as any other talisman or fetich—go through the form and call it religion, without any thought in it or any meaning in it, or any connection with the inner life of the man to whom you administer the rite. I am not doing injustice, I think, to anyone, because in the religious literature of Christianity, in all churches it is called a rite. You will find the best writers on this question in every church when speaking of baptism calling it a Christian rite, and very often, in controversy on one side of it, they say it is a *mere* ceremony, a *mere* rite.

To me there is no "mere" anything in the religion of Jesus Christ. It is an act of faith that springs out of the human heart, an intelli-

gent conception of the soul that a man does because he believes; it is not a rite. You have to go back to the childhood of the human race to find the origin of all rites, when the people did not know what to do, and yet felt they ought to do something, and did what they thought had to be done. The whole world, in its earlier periods, was full of rites. All religions in their childhood, in the days of their ignorance and superstition, were a mass of rites and ceremonies. But when the great Teacher came from heaven He gave men a religion of principles, a religion of faith, instead of a religion that was full of rites and ceremonies. The thing that demonstrates him to me as a divine Teacher is that fact—the absolute stripping off of all rites and ceremonies from religion.

Now, then, what of the nature of this thing we call baptism? I want to talk a little about its meaning, if it has any significance at all. And if it does not have any meaning, I do not want it; if it does not mean something to me when it is done, whether I do it or it is done to me, I do not want it. I know it is not within the sphere of Christianity at all unless it has some meaning. And the only way to settle this question that I know of is to go to these epistles that were written by inspired apostles to guide the people, and if these apostles knew the meaning of it, we shall find it. I have read to

you one of these; I have said to you, over and over again, that not a word in the whole New Testament was ever written to show anybody how to be baptized. These letters were all written to people who had been baptized. It was unnecessary to explain how that was done, when they had already been through it. These writers never explained the manner, they simply alluded to it, and all we have are the allusions. I would like to keep the motive before your mind; what does it mean? What did it mean to these Christians of Rome? Here is an apostle who knew all about the church, and how it was built up and organized; and he writes them a letter. The letter was the best of his thought. In this letter he refers to their baptism. What, in his estimation, did that baptism mean to them? The apostle, in nearly all of his letters, refers the brethren to the time of their baptism, in order that they may keep some of its religious meaning. Just analyze this little passage here, and you will see the apostle says, after referring to sin and its effect on the thought and life of the world: When it reigned, man was free from righteousness and alive to sin; then he said: the gospel came, Christ was preached to you, the soul took in Christ by faith, and a change was made. You can see now what sin was, how hateful it was, and how ruinous. By faith you are now looking at Christ, and you are dead

to sin. That is why the apostle is looking at it; that is why he talks about it everywhere. That means you ceased to love sin, and you wanted to get away from it unto a different life. Now, he says, asking the brothers in regard to their religious life, "How can we, who are dead to sin, live any longer in it?" And then, as a proof of their death, and to revive their memory, he said: "Don't you know that so many of us as were baptized into Jesus Christ were baptized into his death?"

There is a great deal in that, more than I can bring out in a sermon—that view that you have of the death of Christ by faith. The cause of death to sin in you is what he is talking about. He says, Even the very act of baptism signifies that change in your lives which faith has produced, and which I call having died to sin; and this act means that, means that you died to sin and have been brought into the relationship to the Christ of which I told you last Sunday. Don't you know you are brought into just that relationship to his death? "Wherefore we were buried with him by baptism into death"—not his death, this time, but the sinner's, carrying out the metaphor. When people die they are buried, they are put away in the state where dead people are put; and when you die to sin, you are buried, metaphorically; that is, you are put in the state that dead people are in;

and now it brings up again your relationship to Christ; as he says, "So you also were raised with him." He carries the whole figure through—not merely the external thing, but what this meant to their faith, to their sense of sin, to their life in Christ, to the movement of the soul that is set in new relation to the old sin. Man is brought into relationship with Christ; the old forms are then put away, and the new man rises, like Christ rose. That is what it meant to Paul, and now he says, "Brothers, how can you live in sin any longer? you are dead to it." And then he brings this figure: "For if we have been planted together in the likeness of his death, we shall be also in that of his resurrection," using a metaphor again that everybody in the world can understand. The seed in the ground, the grain of corn, wheat or any form of it, goes to nothing, but the life that was in it springs up and you see the new and beautiful life on the other side. That is Paul's thought; and over there was that old life that has perished and gone; over here, this new life. And now the apostle is asking the meaning of that baptism. He is saying to these Christian men and women, "Your baptism means something to you. You recall, in your thought and heart, the processes you were led through, and think of what you were in that old life, and of what you are in this new life.

It will be a stimulant from God, in a strength like that of Christ, never to die again. He dies no more."

This is what baptism meant to the Romans. Now let us go to the Corinthians, and see what it meant to them. He brings it up in writing to them; and we have here a little trouble in regard to the punctuation of a very obscure text. In the fifteenth chapter of I. Corinthians, in that vast argument on the resurrection which is used in the burial services of all the churches, he says: "If Christ be preached, that he rose from the dead, how say some among you there is no resurrection?" That, by all the commentators, is called the great argument—the *argumentum ad absurdum;* the argument that, having your premises and working out your proposition, you end in absurdity. We all reason that way. There are those among you who take the ground that there is no such thing as resurrection. We have men now, and I am one of them, that do not believe in a physical, material resurrection; but there were those who did not believe in any resurrection at all, of any kind, corporeal or spiritual; and now he says, How can ye say there is no resurrection? If Christ be preached at all he must be preached as having risen from the dead. If there is no resurrection, Christ was not raised; and if Christ was not raised, what is going to be done to

those that believe it, and especially those that preach it, who have suffered so much for it; and then he puts in the paraphrase, What shall ye do who are baptized for the dead if there be no resurrection?

We have never heard of one being baptized for the dead; there was no such thing done in the days of the apostles. Commentators have created that condition in order to explain a difficulty, as they so often do. The Mormon brethren up here do it. If they have lost a friend who never joined the church, and they want him to be saved, they get some Christian and have him baptized for that man. It was not done, however, among the early Christians, and there is no record of such a case then. But, as we know, there was no punctuation in the Greek, and the passage has not been punctuated right. Paul says, carrying on this argument of *reductio ad absurdum*, for if the dead rise not, if this thing to some people is the grave of the body, and the soul and spirit, then all are gone to dust. If there is no resurrection, your preaching, believing, suffering and your baptism is but outward; the whole thing is dead, if the dead rise not. Then he asks the question, "Why, then, were you baptized?" Not "baptized for the dead"; why was man baptized, if it all ends in dust, if there is no resurrection and no future? And the apostle

simply goes on that hypothesis. If there is no resurrection, it is all *huper toon nekroon* (for the dead) to you, and the greatest *reductio ad absurdum* that ever was made. What did baptism mean to these people? When we look at it we will see, everybody will see, it meant their faith in the death, the burial and resurrection of Jesus Christ. It meant some act of theirs that had some reference to the resurrection of the Son of God. They so say it, and out of their hearts hope and believe, not only in the resurrection of Christ, but through that, in the resurrection of all the dead. He says that to the Corinthians, or he did not mean anything. I am speaking now of its religious meaning, that has been placed and fixed here in the genuine writing of an apostle who was the instrument by which it was done, and he knew how to explain it. Your baptism, he says, means the whole conception that you have of the death, burial and resurrection of Christ, and your faith in it, and your own hope in your heart of the resurrection of the dead. It meant that to the Corinthians.

I have just one more reference. There are three or four more, but I have time to take but one. In the Galatian letter—and these epistles are the strongest things we can get in regard to its meaning—he said: We are all children by faith now in Christ Jesus. He was meaning

that trust that I spoke of at the beginning of my remarks. I learned it from Paul. Under the old dispensation he said it was all law, but now we have become children of God by faith; "for as many of you as have been baptized into Jesus Christ have put on Christ"; now, he says, "there is no more Jew nor Greek, bond nor free, male nor female, because we have all become one in Christ; we have been adopted and become one vast family, wherever we are, whoever we are, on this earth. The commentators tell us, that "probably"—that is about as near as they get to anything—it refers to the fact that they think of religion as having a new suit of clothes; as typical of the new man he was about to be. Putting on a life, putting on a person, taking on a new spirit, a new character, and explaining that to them as by putting on a new suit of clothes! Those are rites with a vengeance. Putting on a person is one thing, and putting on clothes is another. How would you put on a person, a life? The language comes to us from the great organ of civilization in those days. The university of all antiquity was the theatre. People who wanted to learn history, literature or poetry went to the theatre. The educating power of the Greeks and Romans was the theatre, and Paul frequently refers to it, and here we have a reference to it. An actor is one who puts on somebody else. I am not very

familiar with this; I usually take names I have heard. I believe Richard III. was the great character of Forrest in his day; and you take Forrest, giving the play of Richard III., what does he do? That is what he means. It is not a mere matter of clothes; that is the very least thing. He would not put on Richard till he knows all about him; he is to make his mind absolutely familiar with the details of the history of the old king or he cannot put him on at all. He is to bring his spirit into actual contact with that spirit and feel like it; in other words he is to learn how to think like him, to feel like him, or he never can put him on. You, who have been in the habit of going to these places with your criticism, criticise one who does not put on his character, saying he is not familiar enough with his thought, his way of speaking, his feeling. Let the mind be brought into contact with the other mind so he feels like it; then we will get some clothes to look like him as much as possible. And the curtain rises, and what is it he is going to re-enact? the life of Richard. Now that is what we have here. The mind of the believer is brought in contact with the mind of Christ; the great truth in the mind, heart and life of Jesus has been brought into contact with his mind, and the spirit of God in Christ has brought that inner life in contact with his.

That is the reason he died to sin, and if he knows the heart and the mind of Christ he is like Christ; the curtain rises, and you stand there to re-enact the life of Jesus Christ. That is what it means. It is a beautiful thought; and Paul says the act of baptism was the lifting of the curtain. It stands for just exactly what the rising of the curtain means. You stand there now; you are going to leave your old life; that has gone; you are going out on the great theatre of this world, among its men and women, its nations; and from this time on, you are going to re-enact the life of Jesus Christ of Nazareth; and when the man is baptized the curtain has risen, and he stands there before the world to re-enact the life of Jesus.

Baptism meant that to the Galatians. Does it mean anything? It is a pledge that a man is under, in the presence of the universe; that the old life has been left and the new life has been embraced; and he has said to the world, "I am a Christian; I am going to live the life of Christ."

Now, I have just got this third argument in regard to the form. Just ask yourselves a question. This is better than all the dictionaries in the world. You need not get what Calvin says, what Luther or Wesley says, what Campbell says. The Greek word is all right. I have no objection to that, but you do not need it. Just

ask yourselves, what act is possible to a man that means to express all this? and you will settle the mode. I do not mean one of them, but what act is there possible, to a man, which, when you see it, means a man's faith in Christ; in his death, burial and resurrection? That means not only the faith, but the hope in your heart, that all the dead will rise? That means, when you see it, when you see a man pass through this mode, that he is dead to himself, to everything; that he is in a new life, the life of Christ? How, I would like to know, does some act in the liquid or solid of this universe express it? That is really my opinion about it; it is not an opinion, it is faith; there is but one possible thought as to its meaning.

You will indulge me. I know there are good people in the world that believe in all this, that every man must be baptized in the way he thinks right, to be honest. I think I have enough of that spirit to think no evil, when people differ with me. But to me there is but one act, and that act is a burial, and a rising again; that is all. To me this act of faith is to show what is the thought in the mind, the thing that is believed in the heart. He wants to act that; he wants to show it; how can he do it? And that is the reason it was put there just where it is. It is the main object in the mind, and means the burial and rising again.

I know it is said that just the application of water means what the Spirit does inside; but that conception is very coarse. Just how the Spirit cleanses a man inside, by putting water on the outside, is more than I know. I don't know how the Spirit acts; I know it makes me think something, and I know it kindles my mental feelings and sensibilities; that is all I know; but when you come to the origin of its methods of action, you are out of my reach. I know the great argument, but that does not amount to anything to me, though it may to other people; that argument in the beginning of Acts: He poured out his Spirit on the people, and that is called baptism, and therefore we get pouring. That the Holy Ghost is gas or liquid, in the sense that it is poured out, and that in baptizing a man I do something just like that; I would not use such an argument. My conception of God and of the Spirit of God is so different; I could not use that. And it is a marvel to me that good men let themselves, simply through mere party feeling, talk about the infinite God, and the Spirit of God, in that way; they must do it simply to carry out their purpose.

You can see from what I have said that baptism administered to somebody that knows nothing about it, is nothing. It is a rite, a ceremony, that is all; and that is all it is

claimed to be. You administer it to a little child, and you have performed a rite, and that act is in the nature of a talisman, or fetich, and nothing else; it is not better than any other fetich, except the motive you have. I am keeping in mind, now, the good and intelligent people that are going to do it, long after I am dead. That does not change the nature of it at all. There is no relation in the world between saying some words over an infant, and putting some water on its skin, and its thought, feeling and action; and you know, and every rational man in this world knows, that religion is what a man thinks; it is what a man feels; it is what a man does; it is not a something done to him. Your religion is your thought, your feeling, your life; that thought and feeling will lead you to live right. You perform a little act like that upon an infant, and say that twenty years from now, when he comes to think, this something on his skin and saying these words is going to have something to do with his religion. We know, when we come to think, it would do no such thing; there is not a particle of religion to it. It is just like an old friend of mine who used to live here. I once had dyspepsia very badly, and he said to me, "You keep a peach seed in your pocket, and you will never have dyspepsia; I have a peach seed in my pocket that I have carried for years, and I have never

had dyspepsia." I know enough about physiology and therapeutics to know that a peach seed carried in a man's pocket is not going to help a man's digestion or rectify the condition of his stomach. I know this, too, that the peach seed has just as much to do with the condition of the stomach and digestion as the water on the baby has to do with its religion. There is no relation at all between the one and the other, and, as a matter of fact, the figures show that these causes of religion make nobody religious. Among those to whom this rite has been administered in infancy there ought to be a very much larger proportion of Christians at thirty years of age than of those to whom it has not been administered; but I am willing to go to any community where Baptists and Disciples have churches and take the people of thirty years of age, and there will be just as large a proportion of them Christians as among those baptized in infancy. This would not be the case if baptizing them in infancy would make them religious. If putting water on a child has anything to do with anything religious, then in the penal institutions there ought to be a smaller number baptized in infancy than of those that were not; and there would be; but if you will take the statistics you will find a great number of those people that we have in penitentiaries and jails were bap-

tized in infancy; that would not be the case if it had anything to do with religion; this is simply a matter of fact. I am talking about the meaning of it, brethren. I am not talking about the intentions of those who love it. I know it has one feature, and that is the reason why it started; it is not that now. It is a fact that every man would have his children, when they grow up, to be members of his church in these ages of controversy; and if you give that thought to the child he will be apt to feel that if he joins any church he will attend that.

I have kept you too long, but I want to turn your thought once more to the meaning of this great and to me religious thing that we call baptism: an ordinance—not a rite, nor a ceremony, nor a statute, nor a positive law; a great act of faith. I want to turn your thought into your own heart to-day, and to go back and look at it. You did not know very much when you were baptized if you were like I was. I was baptized when very young, and I have grown in it since. It was my faith in the Christ; it was my faith in the word of God, and I look at that act of mine as the faith's great objective. It was faith on the inside gone out so that everybody could see it; it is simply the expression of the faith of the human heart in a living, divine act. If it is not that it is nothing. And the time will come, in my opinion—I am that much

of a prophet—unless the education of the world change, unless men shall cease to be educated as they are being educated now in the public schools; unless we lose sight of the great order physical and moral in the universe, unless we lose sight of the law of cause and effect that runs through it all, if we go on taking people as they are, the time will come when the great controversy will be, whether a man should be immersed on the ground of his faith in Christ or not baptized at all. That is going to be the next question; I have no doubt of that; it is that or nothing. To a man to whom comes now the order of God, the word, having that text in it, who goes to the Bible and reads it, it is that or nothing. That is going to be the next great question, and it is beginning to show itself now. I believe myself men need an outward act—an act to which they can always look back. Paul referred these men to their history. He turned them back in their experience; in it he finds the hope they have in the future, the faith they have in the Christ, and in the divine life.

He finds in it the pledge the soul has made, to walk beneath the sun and the stars of the universe, re-enacting the life of Jesus. To me it has a sublime side, an impressive meaning—a mental, moral, and religious meaning. I want to look back to it, as the day when my

faith came out of me; when I began to live that life; when I started to be a new man. And I think, when I get on the other side, when I form an estimate of the life I have lived in this world, I want to remember a starting point, when I look back to this beginning, and remember that Paul said: "God be thanked, that though you were the slave of sin once you obeyed from the heart that form of teaching into which you were delivered, you are made free from sin and have become servants of righteousness. Therefore you have entrance into holiness and everlasting life." May God bring us all to this glorious end at last!

XIX

GROUND OF FAITH IN A FUTURE LIFE

For I am persuaded that neither death nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height nor depth, nor any other creature shall be able to separate us from the love of God, which is in Christ Jesus, our Lord.—*Rom. 8:38, 39.*

THE subject on which I wish to speak this morning is the grounds on which we believe in the future life. The affirmation that has in it the strongest proof of any that I know of in the New Testament is the statement that closes the eighth chapter of Romans, which I have read to you many a time. "For I am persuaded that neither death nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height nor depth, nor any other creature shall be able to separate us from the love of God, which is in Christ Jesus our Lord." This passage is familiar to us, and very precious to us. My object is to present as candidly as I can the ground on which we believe in an eternal life, a life beyond this, or immortality. One of the oldest beliefs which we have any knowledge of in the world is this belief of a life beyond this. The oldest religions have some kind of a belief in this, as

far as the earliest records go that have been left us. We learn from the monuments of Egypt, these old hieroglyphics, of man living a life on the other side. This confidence has not been as intense in some places and among some peoples as it has been among others. Perhaps it is true to say that we have in the world no people that have arrived at a sufficient degree of culture to think and to place their thoughts on record, and whose records have come down to us in any form, who have not had among them some intimation and belief in a life beyond this. It is fair to say that among the civilized peoples of the world, from the beginning until now, and now perhaps more than at any other time, there have been those who did not entertain that belief. There have been those who believed in the life or some life beyond this; there have been others who did not; and this would seem to indicate that there have always been before the thoughts and the minds of men, as they observed everything about them, evidences both ways. This has plainly been the case. Because men have loved life, and give it up so reluctantly, they have been exceedingly anxious to believe in the life eternal; but they have never been able to prove it to their satisfaction. It cannot be demonstrated as a proposition in geometry, or as we can prove the well-known facts of science, and it stands that way before

our minds. It is a thing which the heart believes, and yet we feel all the time that we have no absolute proof.

Now it will do us good to sometimes look at the grounds on which that belief stands. Men have freighted that belief with theologies. We know certain things because we have proved them so often in nature. We have, sometimes, beautiful things: the oldest literature and the classical literatures of the world contain the outbursts of life in the springtime, telling us, pointing out, giving intimations, hopes, dreams; we have light at the dawn of day. And when men look at the other side of nature, the evidence is just as strong the other way. And so men have looked at both sides, and, with the heart breaking, have asked this question: "If a man die, shall he live again?"

I referred in one of my discourses to the argument that comes to us from scientific investigation, an argument, as I said to you then, that does not demonstrate it, but to me it makes the opposite belief absurd. I remember when we were talking about the great invisible forces of nature, stated by all the scientists of the world to be eternal, and the force that is in man having absolute control of them, using them day by day, it would be very absurd to suppose the greatest of these is temporal and transient, and that those things which it is controlling day

by day are eternal; it would make the belief absurd on that side. But it does not demonstrate it. There may be some condition of things that we do not know, and leave still some ground to wish we had a clearer demonstration. Now, not to look over this argument from science, there are a number of evidences. The argument from correlation has been presented in modern times as a probability, but not a demonstration. Darwin shows, and other writers have followed him, that so far as the beginnings found in the world are concerned in correlated things, everything is correlated to something else. The eye to the sun, the ear to the atmosphere, the hand to the objects we use, and the foot to the ground we walk on; the bird has its bill, just deep enough; the flower just deep enough for the bee to extract the honey from the bottom, and all things in the world are arranged that way. Now the sublimest fact in the history of the human race is this conviction, this belief in another life, and if there *is* no other life, then we are told there is just simply one uncorrelated thing we know of in the world; and that is absurd. Some of the best scientists, the brightest and deepest among our thinkers, look at it in that way. If it be that there is no life beyond this, it is the one uncorrelated thing; we have here the great

object of the human soul, with nothing to correspond with it.

But this, to me, is not the strongest ground. There are two other things that make it possible for us to believe in a future life. One of them is the personality of the spirit: the separate existence from matter; the difference between matter and spirit. If that be true, then we have every ground to believe that matter dies and spirit lives. If materialism in any form is true, we have no ground at all for a future life, but if spirit is not matter, and matter is not spirit, then it is probable that one of these may exist without the other, and when the other passes away. This is one of the grounds on which we believe in the future life; we believe in the existence of spirit, pure spirit life. Now I have no time to argue, and give you the reasons for that; though I do think I have reasons satisfactory that can demonstrate it. The trouble is, we do not know how spirit exists. I know that men assume to know all about it, but they do not. We know how material things exist. We know that we think, we believe and we reason, we hope and we fear, and we have not found matter thinking or reasoning; it takes something else to think and reason, which is not matter. That is one of our deductions; we have not time to follow it.

The other and last one is an absolutely nec-

essary ground for anything like a rational and strong belief in a future life; that is, what we call optimism in our time. If God is managing the universe, both sides of it, good and evil, pain and pleasure, light and darkness, life and death; if he is God, He will make it all work together for good; the outcome will be good. If He exists and is not God, it may end in evil; or if, as is said by Mr. Ingersoll and men of that class, there is no great central consciousness in this universe, or if there is we cannot prove there is—then I am left forever in doubt about it. I must believe in God. I must believe that He is an infinite personality. I must believe that He thinks, that He reasons, as I think and reason, and will and know. I must believe that He is infinitely good, and there is an end, a far-off end, to which all things are tending, and that is good, and not evil. I have to believe in good, on the other side, or I have no ground of belief at all.

But now the point to which I wish to call your attention as Christian people is one we have had before you often, and we will have before you often again, probably, as we shall have the same experience in the future we have had in the past. We shall have occasion to bring before your mind the grounds on which hearts can be held up and not break and go into desolation—the ground which, I believe, lies

along the direction of this last thought, but a little further. If God is good, and He loves His children, this is to me the strongest and deepest ground that I know for hope in the life beyond. If God is my Father; if I have been created by Him; if I have a spirit life; if He means the good of the universe, and if He loves his children, then I have the strongest ground that I know of, in the Bible or out of it. As I have stated to you so often, my belief, my confidence, in living again, is simply in the love of God. If there is any way of proving to me that vast, infinite fact that God loves me, loves man, when you prove that fact you have proved to me that I shall not die; I shall live and continue to live. This is my confidence. I used to wonder, a good while ago, why it was that in the religion of the Old Testament there is so little about a future life; there is absolutely nothing in it about the life in the future, until after the captivity. If you arrange these books chronologically in the Old Testament, you will not find a single clear statement concerning a future life. When you get down to the captivity we begin to have some intimation, but it is very meagre. The kind of future life that the Jews conceived of, even then, if you had it before your mind, you would not want. The conceptions of the Greeks and the Jews, we are taught, had some opposition to matter; they

had an idea of the life beyond, but it was a pale, shadowy life in a nether world. Their idea of the universe was different from ours; the world to them had three departments. Therefore they could not have any better idea, because there was no better to have at that time. They had the idea that heaven had three departments—the air, our atmosphere, and then the cloud region to the stars, and then beyond the stars where God was supposed to dwell; and the nether world was down below us. We believe still that way because we have been trained so. We always talk about hell as being down; we talk about heaven as being up; it is a survival of ancient thought. It will not be outgrown for a long time. If we stop and think, there is no down nor up; in twenty-four hours your eyes sweep around the whole sky and the firmament; you know that people are standing on the earth exactly on the opposite side of it; and they have the same feeling about the positions of these places that you have; and when we get on the other side, as we will be in twelve hours from now, we will still think that we are up and that people down below us are down. It is purely a form of thought. The idea was prevalent up to the time of Dante and Milton, that somewhere, down in the earth, there was a vast region, called hades, that had two departments; the Greeks had it divided into Elysian fields

and Tartarus; the Jews had Gehenna, and they also had a Tartarus; Peter used that word and paradise; and one was a bad place and the other was a good one; that was the conception they had; they never had one better than that, because they had no adequate idea of the physical universe. They had not these vast and glorious revelations, for that is what they are, when God revealed Himself, almost in a generation, as He never revealed Himself to any other generation, so far as the universe is concerned, and told us what it was and how it was arranged. We have not had time to get away from the old thought. The Jewish idea was that we went out into that region, and it was a life of shame. They thought that a man was something like an angel, a material being, but the matter of the body was invisible; and in that condition it was a life of shame. And when I came to read the Old Testament and got hold of this idea, I found it has given us to-day the only ground we have for it.

Now there is no religion, no form of thought, that can have any strong belief in future life until love is its predominant feature. In the Old Testament, all through, it is law, justice and holiness. You give us a God of infinite power, infinite majesty, infinite justice and infinite holiness; you make these the absorbing attributes of His character; and you have

nothing to do with a future life; you do not know what He will do with you. I am unjust and sinful, and I don't know what may become of me. We have to come to the New Testament before the great rational evidence comes up, and the reason of it is this: there is what the world could not know before, that "God so loved the world." There are some theologies that do not believe that He loves it now. How many ages, both among pagans, Jews and Christians, have we been taught that the very nature of the world is sinful, and God hates sin! How many ages have we been taught that an infant is full of sin as soon as it breathes the atmosphere; that its very body and soul are sinful! How could there be any belief in love when you believe that? Men can be religious; can be strict in their lives; can be extremely just and self-denying with that faith, but not loving; and when love is gone, then life is gone, because life is love, if we are in the universe of God. If you have the Old Testament you have read in the five books of Moses the laws given to this people; but there is not a word about love; they are to do this, that and the other, and not to do this, that and the other, and God will bless them in their homes, in their fields, their country and in their nation; but there is nothing at all about a life beyond this. And the reason why it could not be there is that there was no love there; it is

the law of the Lord, and there is no place for it. But when it came to be said, "God is love"; that He loves His children with an infinite and everlasting love, then we begin to have a look beyond this life. Justice will simply reward and punish; holiness will just simply burn up all uncleanness; power will execute these two things; but what will love do? What does it do, as we know, in the universe of God? Now this is a simple question we have put before you many a time. We have it in all phases of life: what is love doing? what is it for? what are its functions? what is its reason? what its activity in the universe? what is love and what is it doing? It is simply living; it is perpetuating and giving life. You cannot think now of any life at all without thinking of love as that which lies at the root of it. I am not able to conceive of life, of its beginning, without there being love behind its beginning in anything that lives. Through the whole of this universe about us, whether it be in the vegetable world or in the animal world or in the human world, love is below everything that lives; that is what is doing it. We learn something of its nature by studying it; we want generalization here and we want induction here, just as we do anywhere else. When we have that side of nature that we call the loving side, what is it? We are waiting

for it now; we have the other side. We have the side of nature where the sun has gone away; and everything is dead: the whole of the world around us, the vegetable world, the plants are all dead; but when we get back to the sunlight we get warmth and birth in a rudimentary way. It is love—God's love, coming through nature and enfolding the earth; life begins to spring up; that is what love does. In another month and a half the atmosphere breathes, the sun shines out, you go out and look around you, nature is singing and life is responding. It is love that is starting that life; it is being born in the womb of infinite love. And we say that is what love is. It is so in regard to all animal life everywhere. I am not going into details; your own ideas and imagination can show you that when the birds come in the spring, just like human beings, they have their little love-making time, become attached; then they build a nest and then after a little while young birds are born out of that love; and that is the way all animal life comes; there is never any animal life any other way. It is God's law; it is God Himself in nature. The function and activity of love in the universe is to give life; it is not simply to impart life; its nature is to perpetuate. Now, if you see families struggling as you do every day, what are they doing? What is the toil of the father and of the mother, the

self-sacrifice and all that; what is it? It is to perpetuate somebody's life; it is love trying to enable somebody to live. There are children at home, and the parents want them to live and not starve. All the activities that you study among the rich and among the poor in the efforts of humanity all over the world are simply love striving to perpetuate life; that is what it is for; you want these beings to live. I am looking at the nature of what we call love; and that is the reason that its nature is the strongest antagonist of death. Love hates death; I have had to say to you many a time that love never allows anything to die it is attached to, no matter what it is. If you love anything, and it dies it pains you, and as long as you can prevent its death, you will. The little plant you have in your window to-day, if you love it, you water it, evening and morning, and keep it alive. How much more these little human plants that are about you! You would not let one of them die if you were to live a thousand years. No one would let a child die if he could help it. Love is life; to hate is death.

No man who loves his wife would let her die if he lived a thousand years; he says that in every act. I would not let anything die that I loved, nor you, nor anybody else; that is the nature of love. Now this life convinces me that that love is infinite; convinces me that

that love has omnipotence behind it; that that love does not want me, any more than I want my child, to die. As the father pitieth his children, so the Lord feels toward those that love Him, and I cannot let my child die, if I can help it.

The love of God is omnipotent. It can prevent death. That is my ground; I am trusting God's love in the life to come. I have no fears in the world of dying as long as I believe in that; no more than a child has of going to sleep at night, when his mother's face is over him, beaming and smiling. He feels perfectly sure he will be awakened in the morning. I am willing to go to sleep, because it is impossible, as long as that love remains, to let me die. God's love will have to turn into something else, if it fastens on me and grasps me, if I die at all. Nothing in God's life can let me die. This is a matter of confidence. The great necessity, then, is for me to believe in God's word. How does it come to me? I mean to look at this thing very carefully and calmly to see the basis on which humanity believes, not myself, but everybody. If they cannot see it, they have not studied it; I cannot get it from another.

And so, this is the bed-rock of our faith in the future life, the love of God for us, as shown in the life and teaching and death of Jesus Christ. Jesus lived a life of love all through.

In one of his prayers I read in the opening service, He is pleading with the infinite Father: that these disciples may know "that thou lovest them as thou hast loved me." He wanted the world to know that God loves them; and He wanted to show it to them in his life. Thus I am indebted to Christ: I am indebted to the religion of Christ; I am indebted to what He taught me of the heavenly Father; to what He has shown me in Himself and my relation to the great character of God, for the knowledge that God loves me. The first time it was ever written, the first time it was ever thought, was when Christ was gone, when men began to think; they looked this way, and said, "God is love," for neither Greek nor Jew nor prophet nor anybody else in the universe ever read that sentence until after He was gone; it was not in the world, in the mind, the heart or the tongue of human nature until they had seen Him, and somehow or other there was left that impression on the world. Thus the resurrection of Christ proves the future life. The first sermon I heard on this question was to show that the life of Jesus was the life of the Father; and that did not prove it to me by itself; it did not prove it like you can prove a proposition in geometry; that Jesus Christ rose from the dead literally; it would simply prove that he rose from the dead; it would not prove that we would rise from the

dead. If you prove that Enoch was translated it just proves that he was translated; it does not prove that I will be translated; a single fact in the universe does not prove other facts; we have to learn to reason better than that now. But put love under it, and then it means something. The resurrection of Christ derives its significance from the great fact that he rose from the dead as a child of the infinite Father. Because the Father loved him he would not let him die. He said, "I am not afraid; my Father loves me. Men may nail me to the cross, and the life of this body will go out, but my Father loves me; I am not afraid of dying at all." And he said to these apostles, "You will find that out; I am to see you again, and you will know it." Then he says, "Because I live, you shall live also"; the same ground on which my life stood is that on which your life stands, and my Father loves you, just as he does me."

Then the resurrection of Christ means something. That same power that raised Him up will raise me up, and I can believe in the life to come, because I believe in God's love; and that is the reason why I think the apostle argued that out.

If God who loves us that way is for us, who can be against us? And how do I know He loves us? He who took his only Son and freely

delivered him up for us, will also freely give us everything else.

"I am persuaded," the apostle affirms with much intensity, "that neither death, nor life, nor angels, nor principalities, nor powers, nor height, nor depth," nor any other thing, things above or things below, things in the past or things in the future, things present and things to come, nothing in the world, can separate me from the life to come. That grasps me and holds me and presents to me the ground on which I am trusting. No mechanical ground can satisfy me. I am believing a fact—the nature of love—the nature of God—the nature of souls. I am standing on that ground on which the universe itself stands. I believe the spirit of man shall live, because God is love.

A Memorial Address

BIOGRAPHICAL SKETCH.

IT HAS been deemed wise to append to this volume of sermons at least a brief biographical sketch of their author. It is impossible to find room, within the limits of this volume, for all the encomiums on our lamented brother, called forth by his death. The secular press vied with the religious in paying eloquent tributes to his character as a man, and to his greatness as a Christian thinker and preacher. There was that in his unpretentious life, his lovable nature, his unselfish service for humanity, which called forth the admiration of all classes and conditions of men. The religious and the irreligious respected and honored him. On the day of his funeral not only the religious people of all the churches of his town were present at his funeral, and through their representatives paid their tributes of honor to his memory, but even the saloon-keepers closed the doors of their saloons, and some of them followed in the sad procession that marched to the cemetery where his body was deposited. It was natural that the death of such a man, so exalted in the nobility of his character, the purity of his life and the powers of his intel-

lect, should call forth a large number of loving tributes. But out of all these we have selected the Memorial Address of T. P. Haley, his life-long friend and kinsman, who was appointed by his brethren to prepare and deliver such address at the State Missionary Convention following his decease. This address, when delivered, met with the hearty approval of the friends who heard it, as a faithful portrayal of the life, character and teaching of the distinguished preacher, some of whose thoughts are preserved for us in the preceding sermons. Let us hope that some time, when the truths and ideas for which he stood shall come into more general recognition, some pen, worthy of the task, may write the life of this able and devoted servant of God and friend of man. Until then, this Memorial Address will give the general reader the essential facts of his life, and his chief characteristics as a man and a preacher of Christ.

A MEMORIAL ADDRESS.*

BY T. P. HALEY.

To me has been assigned the duty of presenting to you a memorial address on the life and labors of our late brother and comrade, Alexander Procter. The chief reason for this assignment is no doubt the fact that I have known the deceased all my life. For about 50 years our association has been most intimate. In fact, we were associated not only as comrades in a common cause, but we were kinsmen according to the flesh, and I loved him.

Alexander Procter was born in Fayette Co., Ky., in the year of our Lord 1825, and departed this life at his beautiful home in Independence, Mo., on the 23rd day of July, 1900. He was therefore 75 years, 3 months and 23 days old. He was the second son of Roland T. Procter and Dianna Chapman, both of whom were natives of Kentucky. They came to Missouri in the fall of 1836 and settled in Randolph County, not far from the site of the city in which we are now convened. The subject of this sketch was then in his 12th year. His education was begun in Kentucky under that famous

*Delivered before the Missouri Christian Convention at Moberly, Mo., October, 1900.

teacher, John Darnaby, whom he always remembered with respect. He grew up on his father's farm and was accustomed to all the privations and hardships that belonged to pioneer farmer life in Missouri at that early day. He labored on the farm and attended the neighborhood schools a few months in every year. He was an intelligent lad, fond of reading, and devoured with avidity the few papers and books that came in his way. He made rapid progress in his studies and was easily first in all his classes. He was a robust youth and always first in the contests of strength and achievement among farmer boys. He was the first chosen in every game on the playground. He soon came to lead the farm hands at the log-rolling, the house-raising or in the harvest field. At a very early age he was an officer of the militia and drill master on the muster grounds.

Arrived at the age of 18 years he determined to seek better school advantages than the new settlement afforded, and entered the school at Paris, Mo. I regret that I do not now recall the name of the teacher. Here also he made rapid progress and formed some of the strongest attachments of his life. He numbered among the citizens of Paris many of his most devoted friends throughout his life, and was ever

not only a welcome visitor but always an honored guest.

Prior to his leaving home a Christian Church had been organized in his father's neighborhood by that eminent preacher, Allen Wright, and in his early youth he confessed the Savior and was immersed, if I mistake not, by Martin Sidenor, one of the early preachers who died some years afterward in Monroe Co., Mo.

If Alexander had thought of becoming a preacher of the gospel before he entered the academy at Paris I think it was not known; but while pursuing his studies he began to speak in the social meetings of the church and made some reputation as a speaker. His brethren hoped that he might become a preacher, for he had impressed them with his superior intellectual power.

About this time Alexander Campbell, President of Bethany College, proposed to the churches in Missouri that he would, from the proceeds of the sale of the hymn-book which he had compiled and which had had an extensive sale in Missouri, educate one young man for the ministry, such young man to be selected by a committee whom he would name. The committee was composed of Thos. M. Allen, of Boone County, Jacob Creath, of Marion, and Henry Thomas, of Monroe.

Alexander was not a candidate for the ap-

pointment. Indeed it is not certain that he knew of Mr. Campbell's proposition, but when the committee met in Jefferson City, Mo., he was unanimously chosen. This was in the early part of the year 1845.

He left immediately for Bethany College, traveling to St. Louis by stage and thence by steamboat down the Mississippi and up the Ohio to Wellsburg.

This was the turning point in his history. Once at the feet of Alexander Campbell, with his superior abilities, and his thirst for knowledge, it was no surprise to his friends that he completed his preparatory studies and a full four years' college course in a little more than three years, graduating with distinction in the year 1848. This he did, however, at the expense of his health, for he came home pale and emaciated and with the seeds of a disease of throat and lungs which gave his friends great anxiety and made much of his busy life a heavy burden, and greatly hindered him in his life work. During his college days he preached in the churches adjacent, and now and then came rumors that he gave promise of becoming a great preacher. Mr. Campbell himself expected great things of him.

When he returned to Missouri he preached his first sermon at Huntsville, only a little way from where this city now stands. A large con-

gregation of his old friends and neighbors assembled to hear him. They were not disappointed. They were indeed proud of him and the success he had achieved.

He was the first graduate Bethany College had given to Missouri, and as far as is known to me, the first preacher in the Christian Church in Missouri that held a college diploma.

Shortly after his Huntsville sermon he met, probably at Paris, that popular and succcessful evangelist, D. Pat Henderson, and was persuaded to accompany him through Missouri and Illinois on an evangelizing campaign, but he did not find this work congenial and soon returned to Missouri. On this journey he made his first visit to the church in St. Louis. His great heart was touched within him when he saw the great buildings of the denominations there while his brethren were worshiping in a small house in an obscure part of the city. On his return to the larger churches in the state he made eloquent and fervid appeals, in behalf of the church there, for means with which to construct a commodious and elegant house of worship, little dreaming that he would be one of the first to occupy its pulpit when completed. After holding a number of protracted meetings at different points in the state he was called to Lexington to succeed the lamented Thomas W. Gaines, who had moved to Howard County.

He preached in what was then known as the South St. Church, which was an off-shoot of the old Main St. Church, the result of an unfortunate church difficulty. While he was successful it was largely through his conciliatory spirit and his wise counsel that in a year or two the division was healed and the two churches became one again. This happy result was hailed with delight all over the state and the credit was given, as it was due, largely to Alexander Procter.

He was then called to Howard County and served the church at Glasgow one-half his time, and devoted the rest to the country churches. It was at this time that he served the old church in Antioch, in which he grew up, and won the esteem and love which he ever afterward held. Many of the churches throughout Central Missouri enjoyed his labors at this time, and friendship was formed to be terminated only by death. Again and again through all the years of his active ministry was he called back to hold meetings for these churches, and in these meetings, in these humble country and village churches, many of his greatest sermons were preached for the first time.

In the year 1852, at the instance of Thos. M. Allen, M. E. Lard and others, Alexander Campbell made a tour of the Missouri churches in the interest of the endowment of Bethany College. Alexander Procter and T. M. Allen

met him at Hannibal and accompanied him through the state, terminating their journey on the north side of the river at Savannah and returning by another route, visited the churches along the Missouri River on both sides, closing the campaign at St. Louis. Of course great crowds gathered to hear the most famous preacher of the century. Frequently when Mr. Campbell was worn with the fatigue of travel and preaching and almost constant conversation when out of the pulpit, Bro. Procter filled his appointments, and always to the delight of the disappointed audiences, a most difficult task indeed! This fact is mentioned to show that he had already become a great preacher and was the trusted companion and co-laborer of one who was easily the first preacher of his day, if not the most distinguished of the century. After this memorable and successful campaign Bro. Procter's reputation was established as the greatest preacher of his age in the state. The few churches throughout the country then able to enjoy the luxury of preaching every Lord's day sought his services, but he was compelled by what he regarded his duty to decline many tempting offers in order to devote his time and talents to his beloved Missouri. It was also partly due, perhaps, to a sense of obligation growing out of the peculiar circumstances of his education.

At all events, no sort of proposition was ever sufficient to persuade him from Missouri and he never had a pastorate outside the state.

After the untimely death of the lamented S. S. Church he was called to the church then worshiping in the new and for that day handsome and commodious church building at Fifth and Franklin Ave. This pastorate developed his power as a preacher in many ways. It gave him access to the finest library then in Missouri, the Mercantile Library. Hitherto he had read the few books and magazines which his brethren had published and such books as his slender purse enabled him to purchase. He came, therefore, into a new domain of thought in literature, art, science and religion. He read enormously, and with such a mind and memory as he possessed, he acquired much of the very best thought of the centuries. The character of his reading at this time was the beginning of that breadth and liberality characteristic of all his preaching in after years. He was also thrown into more or less intimate contact with the able, scholarly and accomplished ministers of the denominations then in that city, and while he despised all affectation and mere conventionalities, this association affected most favorably his habits and style as a thinker and preacher. It was in the early part of his St. Louis pastorate that he encountered the plumed knight of Presbyteri-

anism—Dr. N. L. Rice. One of the young men of Bro. Procter's church made application for membership in the Y. M. C. A. His right to become a member was challenged on the ground that he did not belong to an evangelical or orthodox church. Dr. Rice was chosen champion of the association. Bro. Procter appeared for his young friend. When the smoke of the battle had cleared away the young man was elected to membership, Dr. Rice was discomfited, and from that day forward there has been no difficulty on the score of our orthodoxy in the city of St. Louis or in the great state of Missouri.

Next to the grace of God nothing has more to do in shaping the destiny of the young preacher than the books he reads and the company he keeps. The average young man will learn more rapidly from the man from whom he differs than from him with whom he is agreed. Mr. Procter was not slow to acknowledge his indebtedness to the great men after whom he had read and those whom he had personally known who were not at all in sympathy with the special religious plea to which he devoted his life. His stay in St. Louis was a sort of post-graduate course to which he often referred with very great pleasure. Many of the strongest ties of friendship he ever formed were wrought in this interesting field.

It must not be thought for a moment that during these busy, studious years there was no relaxation. He was ever full of sentiment and was by no means a stranger to the tender passion that comes to the great and small, the king and peasant alike. He worshiped at more shrines than one, and sang love songs and wrote poetry like other mortals. He was not without a sense of the needs of a great loving heart like his own. Mother, home and love, were words that moved him to eloquence and tenderest expression. And yet he seemed to be in no haste to wed. Many a young minister has handicapped himself for life, and has done irreparable injury to some simple-hearted, trusting girl by a hasty or too early marriage. In a sphere less conspicuous, where social demands are less rigorous, she would have been satisfied and satisfying, but as a minister's wife her life is one continued sacrifice if not failure.

It was in the fall of 1857, when in his thirty-third year, Bro. Procter was married to Mrs. Caroline M. Prewitt, *nee* Shaw, of St. Francis County. Just the woman which this sentimental, spirituelle dreamer needed to bring him back now and then from the blue skies and the shining stars in the midst of which he so delighted to revel and dream — and to acquaint him with the practical side of life.

After his marriage he wanted a *home*. Of course he did. Who that has a heart within him does not? For when a man has home and wife and children he has become part and parcel of society, and has given security for his good behavior. He wanted a home in the country; his health demanded it. He wanted a home in the country where broad acres and green grasses and lofty trees would surround him and overshadow him. He loved the green grasses, the flowers and shrubs and trees. He loved the birds with their tuneful notes, the graceful squirrel, the lowing cattle and the grateful, fawning dog. He loved the hearty greetings and the simple unaffected manners of the country folk. These he could not have in the crowded city. Except when with his books or in his pulpit, he was always lonely in the city. In the country with the boundless blue heavens above him, and the shining stars overhead; with the ten thousand musical sounds ever in the air, even the sound of the "Katydid" and the chirp of the cricket, and God over all and in all, he was never lonely. He was indeed ever in royal company. I do not therefore know whether it was more the delightful men and women who have always made Independence so delightful, or the blue skies, the golden sunsets—for in no land, not even in far-famed Italy, is either to be surpassed,—or in the lofty

trees, monarchs of the forests, or the sweet-smelling meadows, or the fragrant flowers, which determined the location of his home, but certain it is, for good and sufficient reasons he made Independence his home, from which the flattery nor blandishments of his admirers, nor the gold of the covetous city, could ever allure him. Here in the tenderest companionship and comradeship he lived with his excellent wife. Here his children were born; here they were trained to womanhood and manhood, and never was there a more faithful and indulgent father, and never more devoted children. They were all spared to him, Mary and Stella and Emma and Roland, with their devoted mother. Here he dispensed that abundant hospitality which was the joy of his friends, and never forgotten by the thousands of his brethren and other pilgrims who paused for a grasp of the hand of this great preacher.

Here he tended his flock through nearly half a century. He led them even beside the still waters and caused them to lie down in green pastures. No church was ever more perfectly satisfied with its pastor, and no pastor ever more devoted to his flock. Whether lawyers, physicians, merchants, farmers or day-laborers, they were proud of him. Whether they followed him always or not, for sometimes, like

the eagle, he soared into heights which they could not reach or descended into depths which they could not fathom, still they trusted him and had no doubt he was right if they could only understand him. The young men sat at his feet as did the devout young Hebrews at the feet of Gamaliel. The women loved him as father or elder brother, because in that serene face and in those splendid blue eyes naught of unbridled passion was ever seen. They trusted him, too. At the bridal altar, no one was more desired, and at thousands of funerals he came as a ministering angel. He was honored by all classes. "None knew him but to love him, none named him but to praise.'" Nor were his labors and benedictions confined to his home church. By a generous arrangement, always understood between him and his home church, he was free to go as he pleased, and therefore nearly every church of any prominence in the state, at one time or another, enjoyed his services. In the earlier and middle part of his ministry he was in great demand in the protracted meetings of his brethren, and while not an evangelist in the modern sense of the word, under his labors a great multitude became obedient to the faith. The sermons preached in these meetings were never forgotten by those who heard him. While he never had a pastorate outside of the

state, his labors often extended to other states, so that his reputation as a great preacher extends to all lands where the plea of the Disciples is known. It was at these great meetings at home and in other States that he made his reputation as one of the great preachers and thinkers of the century.

He not only labored successfully in the gospel at home and abroad, but he contributed largely to the efforts of the brethren towards organization. It was often said that no state meeting or state convention of his brethren was complete without his presence. The minutes of such meetings would show that he attended more of these meetings than any minister in the state and was always a prominent figure not only in their business deliberations, but also in the pulpit ministrations. It mattered not who was on the program, it was always understood that he would be heard in at least one sermon during the convention. Conscious that he was among his brethren who loved him, it was here that he rose to his greatest heights. It is much to be regretted that but few of these great sermons have been preserved to his brethren. He did not write sermons. The mechanical execution was laborious to him and he never learned to manipulate manuscript.

It was conceded that for a number of years Missouri stood at the very front in the matter

of organization for state evangelization. This fact was due as much to Alexander Procter as to any other man in the state, not because he was himself an organizer, but because he gave the weight of his immense influence in the state to every effort to give greater efficiency to our co-operative efforts. He was the fast friend of the old mass meetings, called "State Meetings," in which many efforts were made for the systematic evangelization of the state, and under the labors of such men as Allen Wright and Dr. W. H. Hopson, employed by the old State Meetings, many of the strongholds now occupied were captured, after mighty battles had been fought by these fearless and faithful men.

During the dark days of the Civil War he was compelled for personal safety to leave his home, but while many of his brethren found refuge in other states he clung to his beloved state, and wherever it was peaceful or possible was his voice heard pleading with his brethren to hold fast their confidence and assuring them that the storm would soon pass by. When the war closed he was first among his brethren to gather up the scattered forces, and reorganized the old State Meeting for council and co-operation.

As early as 1868, at Columbia, he and T. M. Allen and others, touched by the cry of orphanage which came up from the desolated homes

on every hand, organized to establish the orphan school for girls at Camden Point. To this work he gave his thought, his prayers, his time, and to the day of his death it was a profound grief that this enterprise did not meet his expectations. He was the friend of education and hence the friend of all our schools and colleges and was himself connected at different times with the educational enterprises at Independence.

About this time, feeling the need of a better means of communication among the churches, and a better advocate of the plea for which he stood, he united with several of his brethren in an effort to establish a weekly paper to be edited and published at Kansas City, Mo. The prospectus was written under the shade trees in the yard of G. W. Longan, in Warrensburg. Bro. Procter, G. W. Longan, A. B. Jones, H. H. Haley and the writer were present. It was, in some respects, a remarkable paper. While it sought to be loyal to the great principles of the Reformation of the 19th century it was a sort of emancipation proclamation from the bondage of the traditions which, like barnacles, had fastened themselves on the new movement to restore New Testament Christianity. It was called *The Christian*, and launched at Kansas City in the latter part of the year 1869 or first part of '70 with Alex. Procter as one of the edi-

tors. G. W. Longan, was office editor, and moved to Kansas City that he might give it his personal attention. In the early issues of this new journal may be found many articles from the pen of Bro. Procter, and these constitute the chief part of the writings preserved from his pen. Lack of business ability in the management was soon developed, and the paper was consolidated with the *Gospel Echo*, then published by J. H. Garrison at Quincy, Ill., and was afterwards removed to St. Louis, where it was published as *The Christian* by the Christian Publishing Co. until *The Evangelist*, of Chicago, formerly of Iowa, was united with it; since which time it has been known as *The Christian-Evangelist*, than which for more than a quarter of a century there has been no more popular or influential religious journal among our people.

When the Louisville Plan of Co-operation was adopted, which was practically the plan under which we are now working, Bro. Procter gave it his hearty approval and support until it was modified by our present constitution. In this change of plan his advice and counsel were considered. For many years, perhaps since the adoption of our present constitution and plan of work, he has been a member of the State Board, and held the position at the time of his death. Never was there a more faithful servant of his brethren. Through heat of summer

and blasts of winter he was in regular attendance upon the meetings of the Board, and when remonstrated with for unnecessary exposure he would say, "I feared you would not have a quorum." For these valuable services through all these years he never had so much as postage stamps by way of remuneration.

Perhaps in this memorial sermon it will be expected that something should be said of his theology, so far as it was peculiar; and it is generally understood that on some questions he was not in accord with his brethren. Sometimes, and especially by some men, he was severely criticized. It is an exceedingly difficult task to state accurately another man's faith, since "no man knoweth the things of a man save the spirit of a man that is in him." One thing, however, may be safely said, that doctrine is valuable or hurtful only as it stands related to the development of character. Whatever doctrine tends to make men little, narrow, selfish and mean, is to be condemned as of the evil one. Whatever doctrine tends to make a great, broad, unselfish and good man, is not to be condemned, though it may not be generally accepted. Judged by this standard, the peculiar views of Alexander Procter are not to be condemned, and especially by men who perhaps never had the capacity to understand him, and who certainly never approxi-

mated him in the sublimity of his character.

> "For modes of faith let zealous bigots fight,
> His can't be wrong whose life is in the right."

In the earlier years of his ministry he accepted the views generally held by his brethren without question, and was what would in that day have been denominated a very "Campbellite." No man preached more faithfully the conditions of pardon, as laid down in the commission given by our Lord to his apostles, and no man among us discussed with more force and clearness than he the differences between the denominations and the Disciples. In after years he came to preach more and more "Christ and Him crucified," believing, as he often said, that when a man gets right about Christ, he will get right about everything else. And while he did not use the stock phrases of the day, such as "very God and very man," "God the Son" and the "Triune God," no man, living or dead, in his preaching, ever exalted Christ more as Immanuel—God with us—than did he. He was an evolutionist, not of the sort that puts God out of the universe, maintaining that there existed originally nothing but matter and force, and that force, blind, unintelligent and undirected, acting on matter, produced and is producing whatever is material, intellectual, moral and spiritual in the

whole universe; but a theistic or Christian evolutionist, who believed and taught that what the atheistic evolutionist called *force* was our God, and that God was before and in every creative act; and that all things were made by him, and that without him was not anything made that was made. Evolution was to him God's method of making a universe, physical, moral and spiritual. Hence he was the profoundest believer in the immanence of God in all things, and was often heard to say, "If there is a place in the universe as large as my hand where God is not, then is he not infinite." He held that every star in the heavens above us, every planet in space, every species of every living thing from the smallest form of vegetable life up to man, was brought into being by a separate creative act of God, and hence he saw God in all things. He heard him thundering in the cloud, murmuring in the tempest and whispering in the breeze. When asked by a fanatical self-constituted evangelist if he expected "to go to heaven when he died," he said he did not expect to go anywhere; that he was already in heaven: as he sat under the shade of the great spreading branches of the great trees in his lawn. "Where God is, there is heaven," said he, "and he is here. He talks to me every day, and I talk to him, and when I die I shall only be 'forever with the Lord.'"

No man repeated with more earnestness the Psalmist's words, "Whither shall I flee from thy presence?" etc.

He was in sympathy with the higher critics. Not that he accepted all the alleged results of the higher criticism, but he believed in their methods of studying the Holy Scriptures, and stolidly maintained that their methods were the methods of Alexander Campbell, who so often proclaimed that in order to understand the sacred writings, the student must ascertain, who was the writer, to whom did he write, what was the environment of the writer and those to whom he wrote, what was the purpose of the writing. In other words, that every passage in Holy Scripture is to be understood only in the light of its historical setting. He, and others who held this view with him, strongly averred that the results of higher criticism would make our Bible more intelligible and make possible a more intelligent faith in the fact that holy men of old spoke as they were moved by the Holy Spirit.

He rejected the theory of verbal and plenary inspiration; that is, he did not believe that inspiration of the sacred writers guaranteed infallibility. Nor did he believe that their inspiration made them simply amanuenses, writing what the Holy Spirit dictated. He rather believed that inspiration was such a

mental and spiritual excitation and exaltation that the inspired man saw and wrote what he could not have seen or written without such excitation and exaltation. Nor did he believe, I think, that even such inspiration made them infallible or their writings inerrant. And yet, whether logically consistent or not, he held the Holy Bible to be the word of God, and held with his Protestant brethren that the Bible, and especially the New Testament, is an all-sufficient rule of faith and practice. And that "all Scripture given by inspiration is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto every good work."

He held that the garden of Eden and the account of the Adamic transgression was an allegorical presentation of the introduction of moral evil into the world, but the fact of sin and the direful consequences in the life that now is, as well as the life to come, he held with a tenacity and taught with a force and an eloquence which no man who heard him will ever forget. While he repudiated *ex animo* the doctrine of so much suffering inflicted as penalty for sin, he thundered into the sinner's ear and burned it into his very heart, "The soul that sinneth it shall die." He did not for many years believe in a personal devil, and taught that a man is "tempted

when he is drawn away of his own lust and enticed," and insisted that "lust when it is conceived brought forth the sin and the sin, when it is finished bringeth forth death." He said: If this is a personal devil, then is he infinite, since he is omnipresent. Omnipresence is an attribute of God only, and cannot belong to any of his creatures. The principle of moral evil in the universe is therefore called the evil one, which is the devil. He did not, I think, hold any theory of the atonement, and did not therefore preach Christ's death as an atonement for sin; but he preached Christ as the Savior of sinners, emphasizing the annunciation of the angel to Mary "Thou shalt call his name Jesus, Savior, for he shall save his people from their sins." He taught that under every dispensation the sinner was saved from his sins only when he repented and because he repented, and not because of faith in any theology or any governmental provision. As an enabling act Christ revealed the wonderful love and goodness of God, and the goodness of God "leadeth to repentance." Ordinances were therefore of value chiefly because they exhibited the presence of that faith in the soul that brings the physical conditions that enable God to be Just and the Justifier of him that believes. He did believe that Christ was the Daysman through whom was brought the

atonement. He did not often preach on eschatology and said but little of the life to come. He taught and felt that a man saved from sin by the power of the life of Jesus Christ was safe in all worlds in time and in eternity.

It would not be true to him not to say that for many years he inclined towards what is called the "larger hope" and yearned to believe that the day will come when God shall be "all in all" and every knee shall bow and every tongue confess that Jesus is Lord, to the glory of God. He said: If truth is infinite and falsehood finite the time will come when truth will triumph over falsehood, and if right is infinite and wrong is finite, then there will come a time when right will triumph over wrong, and when truth and righteousness prevail then shall the kingdom be delivered up to the Father and God shall be all in all. It will be asked, what, then, did he do with this passage or with that? To this he would answer: I believe nothing because it is in a book, if it stultifies my reason. I believe nothing is true because it is in a book, but it is in the book because it is true. Others might not be able to do this, but accepting as substantially true what I have said of his views of inspiration and infallibility it is not difficult to see the lines on which his peculiar theology was based.

Perhaps I have said all, and more than needs

to be said, on his peculiar view which seemed in later years to put him apart from his brethren. No attempt has been made to vindicate him or to defend any view he held or taught. His great, loving heart and his Christ-like life must forever be his vindication. It has often been said by way of condemnation that he was a rationalist. Perhaps so, but if so, in the language of one capable of an impartial estimate, he was a Christian rationalist. But I am anxious that the whole truth, as nearly as it may be, shall be known of my friend and brother and kinsman, and claim this at your hands. Be not alarmed by words. Even great rationalists have been able to live great Christian lives and die triumphant a Christian death. A recent writer says: "What is rationalism? The bugbear of the churches. Only a bugbear so far as the churches are alarmed. Rationalism is Reasoningism." No deeper insult can be put upon the Bible than to say it cannot stand "reasoning." I may be less than the least of the orthodox, but all there is of me is orthodox. I may have been endowed by heaven with but a feeble spark of reason, but all that heaven has given me of reason I will use upon theology, therefore I am always and wholly a rationalist. To say that rationalism is fatal to evangelical religion is to say that evangelical religion can exist only among idiots.

Was Canon Kingsley an idiot? He was assuredly a rationalist. Hear what the most straitest sect of New England Puritanism in old Andover and Princeton says of him: "Kingsley's theology was never coherent, consistent or orthodox. He was a leader of the Broad Church, but he was a strong upholder of the Athanasian Creed; and was reverent, though somewhat free in his treatment of the Scriptures. . . . But few will be found who were such a tremendous force for good. He had much of the prophet in his make-up and commission." Dean Stanley says in his funeral sermon: "His life and conversation, as he walked among ordinary men, were often as of a waker among drowsy sleepers. And there has been no more pure and perfect knight, none more dedicated to what seemed to him the right, who wore his heart on his sleeve and his sword at the service of the weak, than he who lies restfully amid the grass, the wild flowers and the tall fir trees of the secluded parish church, where he loved so much and made so many love him."

Was Bunsen an idiot? Hear what the same high conservative authority says of him: "We can not and care not to recapitulate Bunsen's sad lapses into rationalism in this and other works, such as his abandonment of prophecy, and even his denial of the resurrection of Jesus.

And yet, strange to say, he not only opposed intensely the rationalism of Bauer, Feuerbach and the Tubingen school—not to speak of Strauss—but he *lived in the Scriptures* and clung to them as the object of supremest love and only source of spiritual life. The fact is that Bunsen was an enigma, or perhaps we might say a theological Dr. Jekyll and Mr. Hyde, with a rationalistic head and an evangelical heart, and yet no one has questioned the reality and depth of his piety." Dr. McCash says: "I am able to say, what I believe I can say of no other with whom I had so much intercourse, that we never conversed during those five days for ten minutes at a time without his returning, however far he might be off, to his Bible and his Savior as the object which was the dearest to him."

Bunsen's was one of the notable deaths of Christian history, not only for the beauty of human love, but pre-eminently for a triumphant and unwavering faith and a rapturous love of Christ, which would have crowned the life of any saint that ever lived. To sum up his heart orthodoxy, let me add one of his latest sayings in a letter: "The Lord taught me early that I am a sinner, and that only in Christ I can become well pleasing to God and a child of God. Few souls have lived so brightly and serenely, so far above the meanness

of selfish aims and petty jealousies, and so long as faith, hope and love take their place among the things that can not be shaken, his immortality is assured."

Of the great Neander, who was an avowed rationalist, it is said: "On his last birthday he spoke in a voice trembling with emotion, calling himself 'only a poor sinner,' and exclaiming with Saint Augustine, 'O Divine Love, I have not loved thee strongly, deeply, warmly enough.'" Dr. Schaff, one of his pupils, says of him, "To understand and admire in its true living force that great word of the Redeemer, 'Except ye become as little children ye shall not enter into the kingdom of heaven,' it was only necessary to become acquainted with Neander." Bishop Huntington says of him: "He died as he had lived. His last words to his beloved sister who had watched over his lonely life so long, were, 'Sister, I am weary; let us go home;' and immediately with tenderness and affection he said to his kind attendant, 'Good-night,' and fell gently asleep and awoke to look face to face upon the Christ who led him out of darkness into the light, where we need no glass and are conscious of no dimness." Of Prof. Delitzsch, Dr. Curtiss, Professor of Hebrew in Chicago Theological Seminary, who was his pupil, said: "Thus a prince and a father in

Israel has left us, and we must wait long before we see any one worthy to take his place."

If Alexander Procter was a rationalist, he was such an one as these, and surely was not in bad company, since such rationalism was not destructive of a beautiful trust in God, and did not hinder the attainment of great piety and high Christian achievement in them or in him.

But our comrade has fallen under the dominion of death. For months he anticipated his coming, and talked freely with his friends of his approach. He was able to be out of bed and to sit under the shade of the trees to the end. He preached his last sermon on his last birthday, the first day of last April. Loving hands had made the church-house he loved so well a bower of sweet spring flowers. His friends were there in great numbers. With the delight of a child he greeted them, and with the love of the Great Apostle of Love, he gave them his benediction. Quietly and daily he waited the coming of the messenger, and was ready when he came. He fell asleep in Jesus without a shudder, and to-day, as we fondly believe, he is with the sainted dead and with his risen Lord whom he loved and served so well.

Few of his fellow-laborers and comrades survive him. They watch and wait in the confi-

dent expectation that amid the greetings on the other side, his will be among the first. Farewell, dear brother, farewell! Comrade in many a hard-fought battle, farewell. Pale, patient sufferer, thy warfare is ended and thou hast the crown of many stars. Farewell!

Oct 8 1901

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